WORLD CALL

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Benevolence At Its Best

RALPH C. NEILL

☆

More than a Merry Christmas

RALPH W. SOCKMAN

☆

Missions amid Revolution

A SYMPOSIUM

☆

DECEMBER 1955

☆

Price 20 Cents

December, 1955

Vol. 37 No. 11

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The nativity picture on our cover page is by Stryker Ingerman and is from the beautiful 1955 annual *Christmas** issued by the Augsburg Publishing House of Minneapolis. This 25th volume, edited by R. E. Haugen, is as attractive as any of its predecessors as "An American Annual of Christmas Literature and Art." There are other beautiful pictures in color illustrating the nativity story. The volume includes also Christmas articles and stories and Christmas poetry and music. The large 10½ x 14-inch pages make possible the use of art as smaller pages would not. The Ingerman picture is used by permission of the Augsburg Publishing House.

Features of this issue are the story of benevolence by Ralph Neill and the introductory articles on the 1956 mission study—a symposium and an article by James A. Crain.

*Price paper, $1.25, and cloth $2.50.

Hidden Answers

1. What is the main subject taught at Brooks School?
2. What is the average age of guests at the California Christian Home?
3. Which revolution by-passed Latin America?
4. Who is Ushikaru Abe?
5. Who administers Disciple work camps?

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Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service and Ecumenical Press Service.

WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, the Council on Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, H. G. Helwig, Doyle Mullen, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

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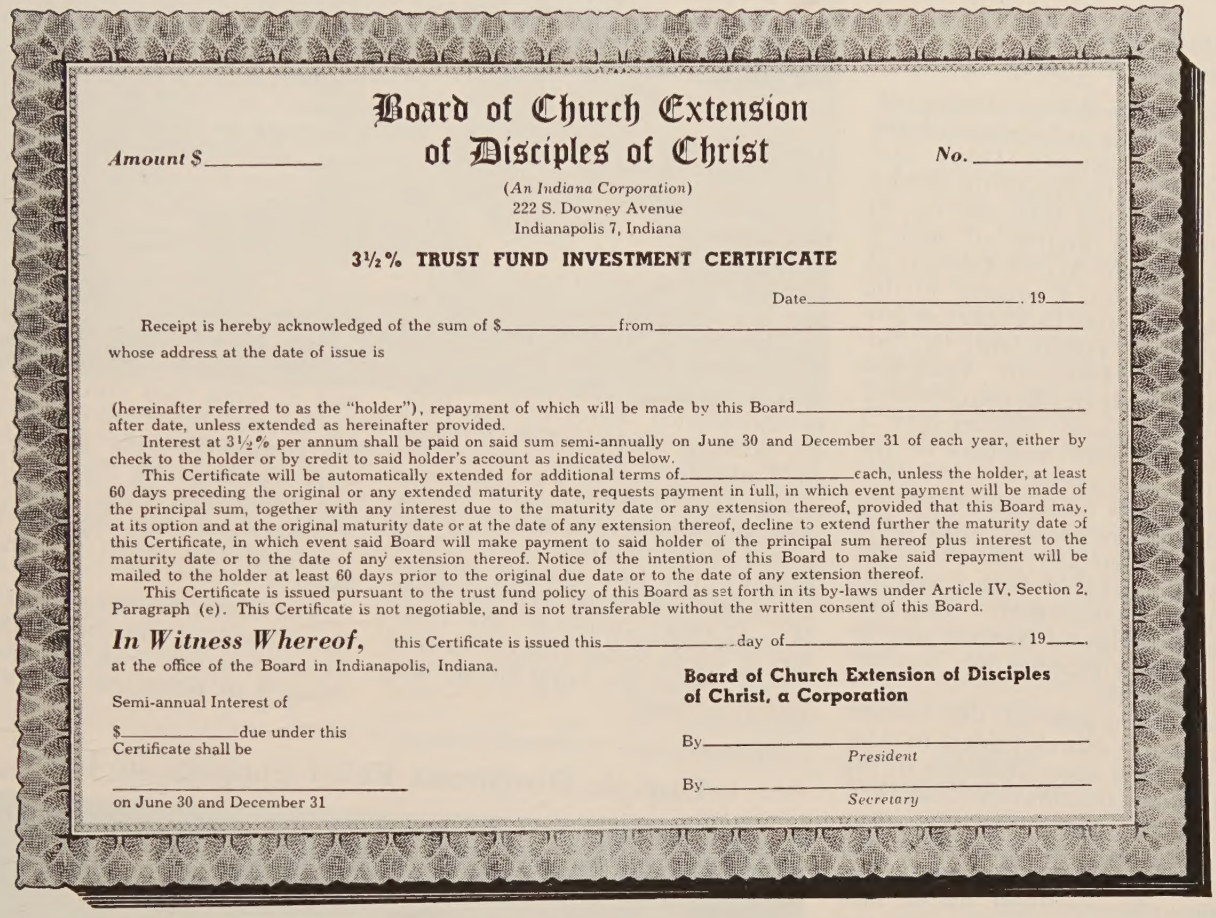

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Global Highlights

News of the World Through the Eyes of the Church

Tobias Joins Mission To Orthodox in Turkey

INDIANAPOLIS.—Robert Tobias, director of ecumenical service of the Council on Christian Unity and member of the faculty of the Butler School of Religion here, was one of two Americans invited to join a group which the World Council of Churches sent on a mission to the Orthodox churches in Turkey in November. Prof. Tobias with Dr. Edward Hardy, Protestant Episcopal professor at Berkeley Divinity School, New Haven, Conn., left on Nov. 3 to join European members of the delegation in Geneva.

After a day's conference they flew immediately to Istanbul with other members of the party, the Rev. Mr. Charles Westphal of France and the Bishop of Malmesbury, England. Bishop Berggrav of Norway was invited to be a member but was unable to attend.

A chief purpose of the mission was to assure church leaders in Turkey that their sister churches in the World Council fellowship share their deep sorrow over the terrible losses they have borne as a result of the recent rioting of Turkish mobs. The mission also inquired as to how Christians throughout the world can help in this time of need.

National Council Board Speaks on First Amendment

PITTSBURGH, PA. (RNS).—Separation of church and state does not imply that either should be indifferent to the interests of the other, the General Board of the National Council of Churches declared here in October.

The board approved a statement on religious and civil liberties which declared:

"The National Council of Churches holds the first clause of the First Amendment to the United States Constitution to mean that the church and state shall be separate and independent as institutions, but to imply neither that the state is indifferent to religious interests nor that the church is indifferent to civic and political issues."

In approving the statement the board also put the Council on record again as defending the rights and liberties of cultural, racial and religious minorities.

Disciple Nurse Joins Team in Nepal

INDIANAPOLIS. — Miss Elizabeth Hill, missionary nurse with The United Christian Missionary Society in India for eighteen years, has begun her new work as a member of the United Christian Mission to Nepal. Miss Hill, who obtained advanced training while on furlough in the United States during 1954-55, left New York on Nov. 8 bound for Kathmandu, Nepal.

The United Society is one of the nine charter member groups which joined in the founding of the United Mission. The first Disciple missionary to work in Nepal was Miss Ruth May Harnar, loaned by the Disciples of Christ India Mission for temporary service as a nurse during May and June, 1955.

Miss Hill will serve at least three years with the Nepal team, which provides chiefly medical services to the people of this small kingdom of about six million people. Nepal is located in the Himalaya Mountains, northeast of India, between India and Tibet, and has been one of the last of the world's strongholds against Christianity.

Three Cities to Study Churches' Family Programs

CHICAGO.—Three United States cities this year are taking a thorough look at what their churches are doing for families. Community family life clinics—city-wide study projects —are scheduled for Evansville, Ind., and Oklahoma City, Okla., next February and May, respectively. One was held Oct. 23-26 in Madison, Wisc.

The clinics are being sponsored by the councils of churches in the cities in cooperation with the National Council of Churches, and scores of

Disciple Distributes Relief Supplies in Japan

—Photo by Richard Dickinson

Hallam C. Shorrock, missionary in Japan with The United Christian Missionary Society, is shown in the foreground of the photo above as he distributes relief supplies to two schools in the Uchigo City area which are attended by unemployed miners' children. Mr. Shorrock is a special representative in Japan for Church World Service.

Foreign Students Attend American Seminaries

—RNS Photo

Dr. Robbins W. Barstow of New York, seated at desk, executive director of the department of ecumenical relations of the National Council of Churches, briefs foreign students following their arrival in New York to study for a year in American theological seminaries. The young people are attending schools in various parts of the United States under the National Council's ecumenical scholarship exchange program.

local family welfare and other civic agencies are participating.

Chief aim in the three cities is to create a permanent family life program for the councils and for individual churches.

Baptist Leader Administers Communion in Russian Church

RICHMOND, VA. (EPS).—Theodore F. Adams of this city, president of the Baptist World Alliance, administered communion to Russian worshipers at a Moscow Baptist church during his recent trip to Russia.

It was believed to be the first time that an American Protestant clergyman has officiated at a communion service for Baptist Russians in the Soviet Union. Reports said some 2,500 persons packed the church which has a congregation of approximately 5,000 but can accommodate only half that number at one time.

Church World Service Sends Supplies to India

NEW YORK.—Church World Service recently sent $12,000 in emergency funds, and supplies totaling seventeen tons of food, two tons of vitamins and 559 bales of clothing to the disaster areas of northern India and west Pakistan where torrential floods left millions homeless in the area's worst flood in a century.

R. Norris Wilson of New York, executive director of the National Council of Churches' refugee relief agency, reports that most of the supplies were distributed immediately in the stricken areas, with the exception of the bales of clothing, which were not sent from headquarters here until late October.

The relief goods included powdered milk from the United States government surplus, made available through the C.W.S. "Share Our Surplus Program" and rice from the Christian Rural Overseas Program (CROP). Vitamins came from the agency's "One Great Hour of Sharing" campaign funds. Disciples of Christ support the work of Church World Service through their Week of Compassion offerings.

Special Days

Dec. 4 Woman's Day
Dec. 11 Universal Bible Sunday
Dec. 18 Christmas Offering Sunday

Anglican Asks Repentance From South Africans

CAPETOWN, SOUTH AFRICA.—Geoffrey Hare Clayton, Anglican Archbishop of Capetown, has called on South Africans to repent before God for permitting their country to adopt its segregation laws.

The Archbishop issued the call at a mass meeting held in Capetown by religious groups to protest against recent government legislation strengthening *apartheid* (segregation) practices.

"I urge that whatever the cost to our pride and prestige," Dr. Clayton said, "we turn aside from political chicanery and wrangling and declare our convictions as Christians and make an act of national repentance for allowing this land of ours to get into such an intolerable mess in the field of human relationships."

Queen Elizabeth Honors Schweitzer

LONDON. (RNS).—Albert Schweitzer, 80-year-old Protestant medical missionary, theologian, musician and author, was invested by Queen Elizabeth II with the insignia of

Disciple Addresses Church Convocation

Under-secretary of Agriculture True D. Morse, left, a Disciple, is welcomed by Henry S. Randolph of New York on his arrival in Springfield, Mass., to address the National Convocation on the Church in Town and Country. Dr. Randolph is chairman of the department of town and country church of the N.C.C., which held the recent convocation. Mr. Morse said that "phenomenal" church membership increases the need for stronger church leadership.

—RNS Photo

an Honorary Member of the Order of Merit at a ceremony in Buckingham Palace here.

Dr. Schweitzer and President Eisenhower are now the only two living non-Britons to be honorary members of the order, one of the most restricted the British monarch can bestow.

Winner of the 1952 Nobel Peace Prize, Dr. Schweitzer was driven to the palace with French Ambassador Jean Chauvel. On their arrival they were received by formally-attired members of the royal household and escorted to the audience chamber.

In conversing with Dr. Schweitzer after the ceremony, the Queen showed great interest in the hospital and leper colony he founded and directs at Lambarene, French Equatorial Africa. The famed missionary doctor traveled third class from his home in Alsace where he was spending the summer.

Jewish Group Asks Study On Religion in Schools

NEW YORK. (RNS).—A resolution recognizing the need for a study to determine whether objective courses "about religion" could be developed in the public school system was adopted here by the national executive committee of the Anti-Defamation League of B'nai B'rith, Jewish fraternal organization.

The committee said that such a study should be made by educators and religious leaders. But it emphasized that such courses must not infringe on the constitutional principle of church-state separation.

The resolution drew a sharp distinction between teaching "about religion" as a secular school subject and "teaching religion as an instrument of indoctrination of sectarian dogma."

The committee's action marked a radical departure from the Jewish agency's traditional opposition to the teaching of religion in the public schools.

National Council Unit Seeks Church-Theater Cooperation

NEW YORK. (RNS).—Closer cooperation between churches and theaters will be sought by the Commission on Drama of the National Council of Churches.

The commission, a part of the National Council's department of worship and the arts, sets forth this objective in a policy statement adopted at its annual meeting here.

The group said it will strive to "establish communications between members of the theater community and Christian thinkers in order to discover grounds of common concern."

It also will seek to "assist members of the theater community in perceiving the theater in its potentiality as a vocation in the Christian sense of the word."

Southeast Asians To Study Ministry

BANGKOK, THAILAND.—A theological conference for Christians of Southeast Asia will be held here next February and March. Under the joint auspices of the International Missionary Council and the World Council of Churches, the conference will be similar to that which was held in Bandung, Indonesia, in 1952.

The proposed Southeast Asia Conference—the first to be held—will study the Christian ministry in terms of function, forms, training and support. Special attention will be given to the presentation of the gospel to the adherents of the non-Christian faiths and the creation of literature.

Beneath the Spire

HOWARD CLARK WAGNER, 28, trucker of Canton, Mo., with his brother, N. J. Wagner, Jr., operated the Wagner Truck Service which moved The Disciples of Christ Historical Society in 1952 from Canton to Nashville, Tenn. . . . Howard was in U. S. Navy in 1945 and 1946, after attending public school at Canton where he was born . . . he and his wife, Norma, have two sons, Ronald Clark, 5, and Stephen Craig, 19 months . . . an officer of young adult class in Canton Christian Church, Howard is now traffic manager for Churchill Truck Co.

H. C. Wagner

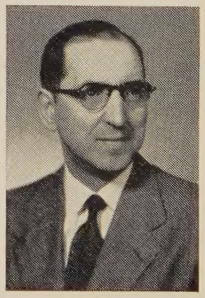
* * *

THE influence of Miss ADELINE GODDARD reaches far beyond University Place Christian Church, Enid, Okla., where she is a member and has directed collection of tons of clothing for relief and rehabilitation . . . she originated summer youth conferences among Disciples in 1919 with a pilot project near Enid with six students and eight teachers . . . born in Sumner County, Kan., she was reared near Lovell, Okla., and became church secretary at First Christian in Oklahoma City . . . became volunteer youth worker in 1914, was general state secretary two months in 1916, moved to Enid in 1917 and began administering a state-wide religious education program . . . later attended Auburn, N. Y., School of Religious Education . . . retired in 1935 because of ill health, she is now a deaconess, community worker, and C.W.F. leader in Enid . . . with a superb "green thumb," African violets have almost taken over her home.

Miss Goddard

* * *

EARLE R. STARKEY, 50, has been pastor of First Christian Church, Fargo, N. D., since volunteering for home missions service several years ago . . . member board and comity committee N. D. Interchurch Council, Fargo-Moorhead, Minn., Ministerium, chaplain of Fargo-Moorhead Squadron No. 1, Civil Air Patrol, and board member of Minnesota Christian Missionary Society . . . born at Richland Center, Wis., he holds B.A. and M.A. degrees from Iowa University, B.D. from Butler School of Religion, M.Th., and Th.D. from Burton Theological Seminary . . . public school teacher and superintendent for 16 years . . . married Lorene Adele Loos in 1930, they have a son, Alden Reed, college junior . . . a 32nd degree Mason, Mr. Starkey's hobbies include singing and photography.



Mr. Starkey

—BELL RINGER

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VOLUME XXXVII | DECEMBER, 1955 | NUMBER 11

Tragedy in Istanbul

A SENSE of sorrow and of outrage possessed vast numbers of people all over the world when they learned of the widespread destruction of property of Greek Orthodox Christians—together with personal injuries and loss of life—in the Istanbul riots of September 6 and 7. It is now clear that the damage both to churches and to personal property was far greater than revealed in the earlier accounts. Immediate and bitter arraignment of Turkey as a nation was avoided only by the prompt announcement that the government would make complete restitution of property destroyed, though real restitution is of course impossible. As citizens we should urge that other governments exert strong influence to bring about a quick realization of these commitments. Since Turkey's economic situation is not the best, there may be need for aid in financing a program of restitution. This too should be supported as a matter of humanitarian concern and in the interest of world peace.

IN addition to whatever Turkey can do to make good on the losses incurred, the churches of the world must stand ready to help these their sister churches. What form that help can best take is not completely clear. It should not, of course, relieve the Turkish government of any responsibility. But there will be much else to do. We must give to our Orthodox brethren every assurance of our deepest Christian sympathy.

It was inevitable that in the first tragic hours of their loss our Greek Orthodox friends should feel desolate and alone. It was good that a representative of the World Council of Churches could visit them with the least possible delay and that messages of sympathy came from many Christian bodies. Among these was a cable sent to the Ecumenical Patriarch of Constantinople (Istanbul) on behalf of Disciples of Christ by their Council on Christian Unity. The National Council of Churches in the U.S.A. also expressed its concern to the churches in Turkey and shared its convictions with the authorities of the United States and of the United Nations. Representatives of the Commission of the Churches on International Affairs have made informal reports to appropriate state officials.

An important step was taken by the World Council of Churches when it named a mission of five distinguished churchmen to go to Istanbul in November (see Global Highlights) bearing messages of sympathy and seeking on an intimate personal basis an understanding of how other Christians may best help in this hour of tragedy in the life of a great and historic church. Disciples of Christ are glad that Robert Tobias was named a member of this group. His association with Orthodox leaders has brought him their trust and enables him to make an important contribution to such a mission of fellowship.

Indians Cite Harold Fey

A REPRESENTATIVE group of American Indians paid a rare and well-earned tribute to Harold E. Fey recently. The distinguished executive editor of the *Christian Century* and onetime editor of WORLD CALL received a "Certificate of Award" from the National Congress of American Indians. The award was presented at the 12th annual conference of the organization at Spokane, Washington, on September 1.

Protestant study groups all over America will know at once why the Congress singled out Dr. Fey for this citation. These groups are engaged in a six-month study of the American Indian. Thousands of their members have read either in the *Christian Century* or in pamphlet form the series of articles which Dr. Fey wrote after a careful and sympathetic study of the present situation among American Indians. WORLD CALL readers will recall also the illuminating article he wrote for our July-August issue.

The Award includes these moving words:

"In recognition of your courageous and penetrating analysis of vital issues affecting Indians. Your articles and personal contacts have stirred our moral conscience.

"You have created a climate of understanding and common concern among our church groups and the general public which will help to unite the efforts of Indians and non-Indians to secure justice and conserve our common heritage."

As we congratulate our former editor on this high distinction we know that we speak for our readers and for thousands of Dr. Fey's fellow Disciples.

Correspondence from Yugoslavia

AN important aid in trying to understand what is happening in any country is a sense of perspective. We need not only to see the situation that exists this very day, but also to view the present scene in relation to conditions as they were in the past. Honest observers can easily tell what they see today but they can tell the *meaning* of what they see only as they see it on the background of yesterday. We can understand the life of a people only in the perspective of history.

My visit to Yugoslavia last August was the briefest of four such visits over a period of eight years. It also covered far less territory than before. In other years I have been in all of the six Federated Republics which make up Yugoslavia, excepting Macedonia. Through Serbia, Croatia, Slovenia, Montenegro and Bosnia-Herzegovina I have traveled hundreds of miles and have come to know a great many people. This year I visited only Serbia, the largest and most populous of the six political divisions of the country. Nevertheless, I came away with a feeling that the visit had brought increased understanding of the country and of the life and work of the churches with which I was particularly concerned. Such understanding was sharpened by the fact that I could look at all through the perspective of a period of years in which important developments had come. And of course all needs to be viewed in the light of a far more extended period of history.

Some characteristics of Yugoslavia which stood out on early acquaintance persist and grow even stronger in the impression they make on the visitor. One of these is the warm, hospitable nature of the people. Another is their ruggedness and their sense of independence which profoundly influences their international relations.

The Yugoslavs' sense of national pride is far greater than their devotion to any particular theory of economic or political life. The Soviet Union discovered this when she tried to dictate a following of the Moscow line. Western powers have in the main been far wiser in recognizing that basic cooperation does not imply a slavish "follow-the-leader" policy, with the role of leader given to the strong. This does not mean that the Yugoslavs lack appreciation for friendship. They want friends, but not at the cost of independence.

FEW if any countries suffered losses comparable with those borne by the Yugoslavs in World War II. More than ten per cent of their people were killed. I saw factories, railroads, bridges, churches and homes in ruins eight years ago. Today evidences of this destruction remain but tremendous progress has been made. Thousands of families live in new modest but good apartments and housing developments undreamed of in pre-war days. Industrial development has moved ahead, though there is now a trend toward holding this back in order to raise the general level of living. There is also a trend toward decentralizing of controls of industry, as well as in agriculture.

A healthy sign is the willingness of government leaders to admit that they made mistakes in planning on too grand a scale in industrial development and public construction without sufficient regard for the need for consumer goods. According to American standards, such goods are very scarce; but I saw a vast improvement in 1955 over 1947, 1951 and 1952. In housing, health, education, roads, railroads and industry the picture is one of measurable progress as seen in the perspective of the years. And there is no other valid way to judge the scene.

Crops in Yugoslavia this summer were not the bumper crops I have seen there. Neither were they the heartbreaking failures I saw in years of drought. There is still need for assistance from governments and individuals. The aid given in other years is mentioned by leaders of government, Red Cross and church and by ordinary citizens to the embarrassment of the visitor.

THE churches in Yugoslavia have many difficulties but there are many signs of increased vitality among them. The transition from state-supported churches under the old pre-war monarchy toward the goal of church and state separation has been accompanied by hardships. Loss of vast holding of lands by the majority Serbian Orthodox Church and the Roman Catholic Church has meant loss of income. Government aid is still given, but on a declining scale.

Church services are better attended than in many years. On the second day of our visit we attended a Transfiguration Day service in an Orthodox church in Belgrade. We were impressed by the spiritual tone of the service, the singing of the vast congregation of people of all ages—soldiers in uniform and many men who had left their work to come to this weekday service. The Patriarch told us later that this was typical of services held that day in all the churches of the city.

Patriarch Vikentije told us also that young men are turning to the ministry of the church as never before. The seminaries for the training of the ministry are crowded to capacity. The dean of one told us that from a single diocese there were 60 more candidates than could be admitted. The concern of the people in religion is very real.

Our visits with church leaders were largely among the Serbian Orthodox, the largest church of the country. These were especially warm in voicing appreciation for the fellowship of American Disciples as expressed through Week of Compassion support.

One of our most delightful visits was to the home in Feketic of Bishop and Mrs. Agoston of the Reformed Church. Bishops in this church are also pastors and Bishop Agoston is a great preacher and pastor. In a recent letter he said: "Next year my fifth 6-year period of serving as a bishop comes to an end. I think I shall not be able to continue with this work. I should like to be only the minister of my people at Feketic for the rest of my life, as such a ministry is a work you begin to understand in your seventieth year."

The churches in Yugoslavia face many obstacles but many of them are measuring up heroically to the needs of the times.

—GEORGE WALKER BUCKNER, JR.

ABOVE, a member of the family at Colorado Christian Home, Denver, sleeps well after an exciting Christmas celebration.

BELOW, two guests of the California Christian Home, San Gabriel, sit for a photograph on their fifty-seventh wedding anniversary. At the Home they are continuing to live busy lives.

Benevolence at Its Best

Concern of Disciples of Christ For Children and Aged Is Shown In Up-to-date Facilities and Programs Provided by Colorado And California Christian Homes

By RALPH C. NEILL*

A PROVOCATIVE statement was made by five-year-old Chris in answer to a query as to where he got his pretty black curls and brown eyes. "Well," he said, "my father was a Democrat and my mother is a Missourian."

That was more than twenty years ago in Denver, Colorado, when Chris first came to the Colorado Christian Home.

Those at the Home recall that it was always a pleasure to work with Chris as he was a normal, intelligent and mischievous little boy, and his endearing ways wove themselves into the lives of those at the Home. He was a good student in school and as a little boy was always concerned about the health of everyone around him, including Buck, the Home's dog. It was not surprising that he chose medicine as his profession. Not long ago he received his doctor's degree at the University of Colorado.

A picture of Chris in his doctor's robe hangs on the wall of DeVita Hall, the high school boys' building at the Home. Today he tells those at the Home, "You had more to do with this than you will ever know."

* * *

She was in a reminiscent mood that day. Her thoughts returned to far-off Japan. "Most of the time from 1905 to 1932 my home was in that land," she said. "Those were wonderful and exciting years and I recall them often. Since 1951 my home has been here, and although I long for the good old days, I couldn't have a better place to call Home," she added.

Thus, in a few short minutes, the brief history of Miss Bertha Clawson, founder of the Disciples of Christ mission work at the Margaret K. Long School in Tokyo, Japan, had been related. Today her home is the California Christian Home in San Gabriel.

* * *

These are two of the benevolent homes of Disciples of Christ which are affiliated with the National Benevolent Association. There are eight such homes for the aged and seven homes for children. This year has meant

*Mr. Neill is director of the department of public relations of the International Convention of Disciples of Christ.

something special to these two homes. The Colorado Christian Home celebrated its fiftieth anniversary in July; the California Christian Home dedicated a new building in May.

* * *

The Colorado Christian Home was started in 1905 by Mr. and Mrs. J. W. Warren of Loveland, Colorado. They gave their farm to the National Benevolent Association, and on that farm the Home started with only a few boys. Later the Home was moved to Denver, Colorado, and the first unit of the present Warren Hall was dedicated in 1910. It is primarily a Christian home for needy children.

James H. Tilsley has been manager and field representative of the Colorado Christian Home for the past six years. He was formerly in the pastoral ministry and previously served as state secretary of Missouri.

"We operate on the four-fold development plan," Mr. Tilsley explained. "Briefly, it can be described as follows: Our first step in our plan for the child's development is to treat him as an individual with a personal need. He is helped to feel that he is surrounded with love and security. He is provided with proper clothing that helps build up his morale. The second step is to care for his physical needs. Our doctor carefully checks each child. The child is trained in good eating habits, with proper food provided. Third, we seek to provide opportunities for the development of each child's talents, such as music, voice and crafts. Last but most important, in our estimation, is the child's spiritual training.

Provides Homelike Atmosphere

"The first aim of our home," he continued, "is to surround each child with a Christian homelike atmosphere that he, like Jesus, may 'increase in wisdom and in stature, and in favor with God and man.' "

Mr. Tilsley has an able staff assisting him at the Colorado Christian Home. The veteran staff member is Miss Helen Mohorter, bookkeeper-treasurer and secretary to the Home board, who has been with the Home for twenty-one years. She is the daughter of James "Uncle Jimmy" Mohorter, for twenty-nine years secretary of the National Benevolent Association of the Christian Church.

Miss Mattie DeVita runs her a close second, however, with twenty years of devoted service to the Home as activities and recreational director. Mrs. Fay Britt has been on the staff for three years, serving as assistant to the manager, engaging in personnel work. Miss Hazel Ratliff has handled secretarial duties at the Home for the past ten years.

The Home is primarily the responsibility of churches and individuals in Colorado, Kansas, New Mexico and Utah.

Capacity for 104 Children

The Home, situated on a beautiful 3½-acre lot in the northeast section of Denver, has a capacity of 104 children, divided into departments according to age. Approximately ninety children are served at the present time. The Home has a paid staff numbering twenty-eight fulltime employees.

The facilities at the Colorado Christian Home have been enlarged gradually over the years. In 1931 Henry Hall, a hospital unit, was erected to meet needs of long standing. Mrs. Fred Henry, then superintendent of the Home, had much to do with the raising of the funds and making this unit possible.

In 1947 the pre-school building, named in honor of J. H. Mohorter and his daughter, Helen, was dedicated. It provided excellent facilities to care for twenty-six pre-school-age boys and girls.

After years of planning, a building for intermediate and high-school-age boys was erected in 1952. It was named DeVita Hall in honor of Miss Mattie DeVita.

Many other needs for boys and girls in the Home were met by the expansion and remodeling program

In the photo at left is shown the craft shop at Colorado Christian Home. Here the children learn to develop skills, and they participate in activities which help them use energy creatively.

At right are members of the staff at Colorado Christian Home. Attending a regular staff session are, left to right, Roy E. Montgomery, Helen Mohorter, Mattie DeVita, and James H. Tilsley, manager of the N.B.A. Home.

which was completed this year. Dedication services of the remodeled buildings were held on July 31. The new and improved facilities have made it possible to care adequately for intermediate and high-school-age girls. Improvement in services for grade school boys and girls, as well as better accommodations for employees, also has been provided.

The Colorado Christian Home is a home for children for whom the parents or relatives are not at present able to care. "Sooner or later," Mr. Tilsley states, "it is hoped that the parents will be able to take them back." At present, children from ages two to twelve years of age are accepted into the Home. Some stay until eighteen years of age. However, two or two and one-half years is the average length of stay.

The children attend the Denver public schools, beginning with kindergarten. The records show that the children do as well or better than other school children. They receive study help as needed at the Home and in addition are given opportunity for extracurricular activities in crafts, music, sewing, club work and dramatics.

Emphasis on Spiritual Development

A special emphasis is placed on the spiritual side of development. Devotionals are held in each department daily, and once a week all the children come together for a general worship service. These services are planned and conducted entirely by the children. They also offer the prayers of thanks in the dining room. Each Sunday the children travel by bus to attend church school and worship services at Central Christian Church or other churches of Disciples of Christ in Denver. During the summer they participate in Chi Rho and C.Y.F. camps and conferences.

The story of the Colorado Christian Home would never be complete without the mention of J. D. Sitton, Denver physician and a member of Central Church there. "Doc" Sitton, as he is affectionately called, takes time out of his busy schedule to care for the medical needs of the children at the Home. Dr. Sitton has become an "institution" around the home and has given "above and beyond" for "his children."

One has to observe the Home in action to catch the spirit of the program there. To share a meal in the dining room with the needy little folk and observe their devotion as grace is said, and to watch them "go after" their food is an experience not easily forgotten. Even the hardiest of souls cannot help but be touched. The objective, and at the same time affectionate, manner with which the staff deals with these children is commendable. The results indicate the wise and efficient manner in which the Home is administered.

The Home has served the needs of many children over the years. Whenever possible, the children have reciprocated in later years. The Home has had a problem of securing adequate dental care for its boys and girls. Recently a telephone call came from Darrel Durham who has just established practice in Denver. He said he is now in a position to help repay the Home

Record of Benevolence

April 30, 1954—May 1, 1955

Children served during year in 7 N.B.A. homes	868
Aged persons served during year in 8 N.B.A. homes	492
Mothers cared for during year	34
TOTAL SERVED	1394
Children uniting with church during year	18
Children adopted during year	53
Deaths of aged during year	52
Aged applicants on waiting list on April 30, 1955	124
1954 Christmas offering from churches	$471,281.78
Annual "Bread-and-Butter" maintenance from churches (including Christmas offering listed above)	$890,332.11
Increase from previous year	$ 15,872.17

Above is an aerial view of the spacious grounds of the Colorado Christian Home. Main building is in lower right of picture.

for care he and his sister received when they were young, and he planned to set aside half a day each week for free dental care for the children.

Dr. Durham came out to see the Home again and was especially pleased with the efficient hospital building. As he looked about he discovered in one of the small rooms electrical and plumbing outlets that had been placed there when the building was erected, in the hope that some day a dental room could be set up. He is now trying to secure the equipment needed, and those at the Home have confidence that he will accomplish his purpose.

During the week of July 25-31 this year, the Colorado Christian Home celebrated its fiftieth anniversary with a series of special events. Highlight of the week was homecoming and family reunion for former children of the Home and their families. The Home is now ready to face a new half century in the service of needy children.

* * *

The California Christian Home, out on the Pacific coast, had its beginning in May, 1916. Opening in that year with twelve guests as the Massie Home in Long Beach, California, it moved to San Gabriel and larger quarters in 1927. Since that time it has been known as the California Christian Home, serving the southwestern part of the United States—California, Arizona and Nevada.

The Home is situated near San Gabriel on a beautiful tract of land which still affords room for expansion. The names Massie and Rogers are synonymous with the California Christian Home. L. H. Massie was instrumental in getting the Home started; F. M. Rogers had a large share of the responsibility in obtaining funds for the central building. Mrs. Rogers was superintendent for many years. Mr. Rogers was the predecessor of J. Eric Carlson as the general secretary of the National Benevolent Association.

With the dedication on May 22, 1955, of a new residence hall and infirmary, the California Christian Home now has a capacity for approximately one hundred guests. These guests are those Christians who are past seventy years of age, whose state of health is acceptable, and who do not have sufficient financial resources to live elsewhere without assistance.

Walter L. Myers is the manager and field representative of the Home. He has held this post for the past seven years. Previously he had served seven years as field representative only. Prior to going to California, he had held a similar position with the Northwestern Christian Home in Beaverton, Oregon.

Mrs. Greta J. Brown served ably as superintendent of the Home for nearly seven years until she left this

At right is a photo of the California Christian Home, with capacity for about one hundred guests past seventy years of age. On May 22 this year the Home dedicated a new residence hall and infirmary. The California Christian Home moved to this present location in the city of San Gabriel in 1927.

Walter L. Myers, right, manager of the California Christian Home, discusses a program with two guests. Mr. Myers has been with the Home for fourteen years, first as field representative and for the past seven years as both manager and field representative in the area.

past summer to assume the office of executive secretary of the Christian Women's Fellowship for the northern California Christian churches. The Home has a full-time paid staff of twenty-seven persons caring for the guests.

Since the guests at the California Christian Home have an average age of seventy-nine, many are actually much older. Readily admitting that they are "living on in the afterglow," they radiate a youthfulness belying their actual years. Only physical deficiencies reflect their true ages.

The story of the Home is best reflected through the members of the family. Where else but in a Christian home could one share a devoted worship with old folks who come together voluntarily at seven o'clock in the morning and sing with joyful hearts "Count Your Many Blessings"?

No, there is no place for self-pity in such an atmosphere. As James B. Sidener (81), who with his wife Bertie (80) came to the Home in 1953, says: "The Home was our only salvation, and believe me, it has been a mighty good salvation."

There is an active Christian Women's Fellowship group which meets regularly at the Home. Often groups from churches within the area come to the Home and share in the day's program. Incidentally, this is one Christian Women's Fellowship group which does not exclude the men. The half dozen male guests at the Home always are welcome and usually attend the meetings.

A familiar part of C.W.F. and other programs at the Home is the appearance of an accomplished trio. Mrs. Alberta Colglazier (80) plays the cello; Mrs. Leora Snyder (83) is the pianist; and John H. Hopkins (88) plays the violin. Mr. Hopkins also is the unofficial minister of music at the Home. The trio tours regularly and has appeared in many of the churches in southern California.

Prayer services are held weekly, and social events such as talent and style shows help to keep the group

At left are members of the musical group at the California Christian Home. Several guests at the Home are accomplished in music and welcome the opportunity to serve their fellow guests by entertaining at various programs and by participating in regular worship and other devotional services.

occupied. Individual hobbies also provide a needed outlet for the more active guests.

Such is the case with Mrs. Minnie B. Cutler (77) who devotes much of her leisure time to handwork, knitting, and costuming dolls. Her hobbies provide a limited extra income, but this is secondary to the enjoyment she receives from keeping creatively busy.

Mrs. Jennie Ray Thompson (74) keeps occupied in another way. She has been active for many years in the work of the Women's Christian Temperance Union in California, serving that organization in such major offices as corresponding secretary and state president. Altogether she has held eleven different offices in the W.C.T.U. Today she still maintains her contact with the organization and assumes speaking engagements whenever possible. In the past she also has been active in Disciple women's work in California and Idaho.

With the new infirmary the California Christian Home now has hospital accommodations for sixteen patients. Eleven to thirteen is the average number of patients in the infirmary at one time. At the present time there are eight permanent infirmary patients. Miss Mae Duffill Comport is in charge of the infirmary, assisted by two nurses who efficiently minister to the ill with understanding and loving care.

"The future looks bright for the California Christian Home," says Walter Myers. "We now have adequate facilities, and when the need arises we still have room for further expansion.

"Perhaps," Dr. Myers adds, "the future might call for the back area of our property to be developed along the cottage plan. This type of planning for the aged is being seriously studied, you know."

* * *

These two homes represent at their best the fifteen homes for children and the aged affiliated with the National Benevolent Association.

The immediate oversight of each home is the responsibility of a board of men and women, members of the Christian churches in the area where the home is located. More than three hundred ministers, laymen and women serve on the fifteen boards.

The N.B.A. is the administrative body for the homes. It holds title to properties as trustee for the homes, looks after legal matters, receives annuities and bequests for the work, and does major promotion. The N.B.A. is a member of the Council of Agencies of Disciples of Christ.

During the year from April 30, 1954, to this past May 1, 868 children and 492 aged persons were served in all the homes. There were 53 children adopted during the year, and 34 mothers received care. On the other side of the picture is this fact: 124 aged applicants were on the waiting list for admission this past April.

Each N.B.A. home receives resources from churches and individuals in the area allocated to it. This past year Disciples contributed $471,281.78 as a Christmas offering to benevolence, expressing their belief that there is ample justification for the care being provided. It is a God-given right and responsibility.

The Colorado Christian Home under the able leadership of James H. Tilsley and the California Christian Home with similar leadership in Walter L. Myers, give witness to Christian benevolence at its highest.

Guests at the California Christian Home find that hobbies help keep their minds alert. Below, an aged guest works on her unusual hobby of making attractive greeting cards.

More than a Merry Christmas

By RALPH W. SOCKMAN*

OLD yet ever fresh, year after year, is the familiar greeting, "Merry Christmas." Life needs its times of merriment just as streams of water need their rapids to keep them pure. "Mirth is from God," declared St. Theresa, the mystic, "and dullness is from the devil."

It is good at Christmas to let mirth and jollity come bubbling to the surface of our lives. But the limitations of merriment are seen if we try to interchange the traditional words of our holiday greeting and say, "A Happy Christmas and a Merry New Year." We can be merry on certain days but hardly for a year.

The first Christmas greeting was a call to joy, not to mere merriment. "I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Joy is more than mirth. It is a vivid and animating pleasure, inspired by the perception of something which seems productive of good. It quickens the spirit, enlivens the countenance, gives radiance to the eye.

As Dean Lynn Harold Hough reminds us, "There is all the difference in the world between joy about a Savior and joy without a Savior." And he adds that "most of the cynicism of the world is the aftermath of counterfeit joys." When gaiety is but the passing stimulation of an artificial mood, when it is but the lightning flash of an appetite indulged, it leaves an emptiness like that of a deserted and disarranged night club on the morning after a New Year's celebration.

But Christmas continues and grows because it reopens the springs of genuine joy. It clears away the false and formal things which fill and clog our natures and lets the simple, elemental, natural things come through. The innocence and purity of childhood, the unfathomable love of motherhood, the kindly ministries of shepherds, the humble adoration of the wise men—in these we feel again the things by which and for which we are made.

While many will make merry without a Savior, let us try to catch the Christmas joy about a Savior.

First of all, it is the joy of a saving light. Admiral Peary, after his long experience in the Arctic, declared that the worst menace which men had to fight was not the cold but the darkness. The long nights near the North Pole took a heavy toll of morale and health. Sunlight is essential to the health of the leaf on the tree, the skin on the body and the spirit in the man.

Hence it is little wonder that the Old Testament spoke of the coming Redeemer in terms of light breaking into darkness. Listen to the prophet: "The people that walked in darkness *have seen a great light.*" The citizens of Palestine lived in a dark world. They had been overrun by conquering nations. They were satellites of the Caesars in Rome. Their sick souls tossed restlessly like patients in pain waiting for the dawn and a Deliverer.

In this darkness Christ was born at Bethlehem. He was hailed as "the life which was the light of men." The birth of Christ brought a saving light to illumine the life which is in each of us, to show us that we are not mere morsels of flesh raised from the dust and doomed to rot again into it, but that we are immortal souls, children of a Heavenly Father.

It is therefore fitting that Christmas should be the festival of lights. The date we celebrate follows the shortest day of the year, for the coming of Christ to our spiritual climate is like the return of the sun to our northern hemisphere. Christ brings the light and warmth which turn life's winter into spring.

Christ Comes as Saving Love

A second reason for joy is that Christ comes as saving love.

Cynics have often charged that Christmas is only a perpetuation of pre-Christian pagan festivals. It is true that in the Near East some four thousand years ago, there was observed the festival of the New Year. And the Romans in their Saturnalia bedecked their halls with green trees and brought out candles.

Dr. Earl Count, in his delightful book *Four Thousand Years of Christmas,* traces these pre-Christian counterparts of Christmas. But in all these there was very little of the element of love. So in Christ there came One so magnetic that he has drawn many pagan features into the celebration of his birth, such as the yule log, the Christmas tree, the jolly figure of Saint Nicholas. Why? Because Christ answers the hunger of the human heart for love.

The manger at Bethlehem is the beautiful beginning of the world's greatest love story. The child cradled there grew up in the love of a Nazarene home. Out of love for his people he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor,

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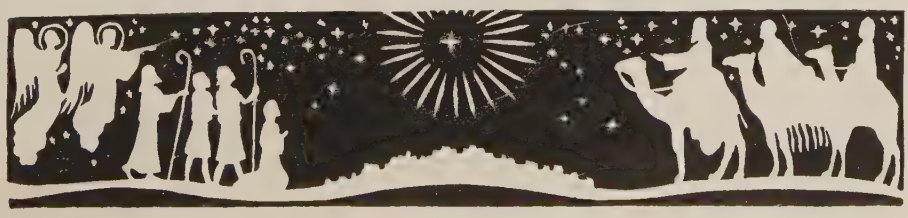


the sick, the sinful. He loved them even to the end, for even on the cross he prayed for his persecutors. "Greater love hath no man than this that a man lay down his life for his friends." But Jesus gave his life not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love have grown a new reverence for womanhood, a new care for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident more people today are praying and working for peace and brotherhood than ever before.

Christmas, with its sequel through the centuries, convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds. Therefore, I rejoice with those who first heard the "good tidings of great joy," for the Savior born in the city of David brought a saving love.

And the Savior's light and love have proved also to be a saving power. The Christmas story contains an interesting study in contrasted powers. Joseph and Mary went up to Bethlehem because of a decree sent out by Caesar Augustus that all the empire should be taxed. Caesar Augustus—what a name to ponder! The mightiest monarch the world had seen up to that time! On his words the whole world waited. What did Caesar Augustus know or care about the poor carpenter's wife and her Babe in the little town of Bethlehem?

Herod "the Great"

And in the Christmas scene is another powerful figure, Herod, called "the Great." He had heard rumors that a rival might arise from among the Jewish people. He would risk no such danger. He bade the Wise Men bring him word if they found such a possibility. How helpless looked that Babe in the manger under the shadow of Herod's murderous intent!

A few years later in the reign of Caesar's successor, Jesus died on a cross. But the lowly manger of his birth and the ignominious cross of his death did not stop the Christ from outliving Herod and Caesar. Today they would scarcely be remembered except for their connection with the Christmas story.

Yet the supreme power of the one born in Bethlehem is that he saves people from their sins. That is why they called his name Jesus. That is the power above all others which our world so desperately needs today. And that is the reason above all others why Christmas to the Christian is more than merry.

As all of us rejoice once again in the joy and gladness of Bethlehem, may the spirit of Christ be born in us anew, teaching our love to remember, our anger to forgive, our unkindness to forget. May that spirit make cheerful our homes that little children may laugh and parents rejoice and the aged be happy. May it spread abroad goodwill so that hard hearts may be softened, fears may be lessened and hopes may be lifted. May the joy of Christmas so fill us with compassion for our fellow men that we shall find new ways to brotherhood and peace on earth.

THAT drinking parents pave the way for drinking children is one of the conclusions of the new book *Drinking in College* by Robert Straus and Selden D. Bacon. Of sons who use liquor, 74% report that their fathers drink, and of sons who abstain, only 35% report that their fathers drink. In like fashion, of sons who are users, 54% report that their mothers drink, while of sons who are abstainers, only 19% report that their mothers drink. All this is especially interesting in view of the old bromide that drinking in college came from home environments "too strict and too strait-laced."

YOUR federal tax dollar for the fiscal year 1955-56 will be spent as follows:

1.	Wars, past, present and future	79 %
2.	Peace and international cooperation	1.8%
3.	Business as usual	19.2%

Federal appropriations made by Congress for this year total slightly above $52 billions. The Army, the Navy, the Air Force and related agencies and programs including military aid to foreign countries, Selective Service system, and the Central Intelligence agency will receive more than $36 billions, or more than 70%, as their share of the total. In addition, the Veterans Administration, the interest on the national debt, and a variety of other claims on the budget growing out of past wars total more than $4.5 billions, or almost 9% of the total budget. Together the costs of war total more than 79% of this year's appropriations.

"Business as usual" costs, totaling over $10 billions, or 19.2%, include such concerns as agriculture, health, education, social security, the post office, weather reporting, civil service, Indian Affairs, Congress, roads, coast guard, flood control, natural resources, federal courts, commerce and industry, government printing, housing and home finance, patents, food and drug administration, and a huge variety of other necessary governmental expenses.

Bringing up the rear with a total of less than $1 billion, or 1.8% of the budget, for all appropriations for technical assistance, the United Nations, foreign aid and similar concerns, comes our interest in peace and international cooperation.

Defense Secretary Wilson's estimate that military costs "will be slightly higher" next year, plus the urging of Democratic party leaders that we strengthen our military establishment should interest all taxpayers in connection with the above figures.

THE climate as far as civil rights go seems to have improved greatly in the country during the past year. The conduct of congressional hearings, while still leaving much to be desired, has at least improved. Newspapers generally seem to have awakened somewhat to the dangers involved in various types of official and unofficial censorship. Perhaps most important of all, individuals seem to feel freer about speaking their minds. One wonders whether perhaps they have begun to feel, "Whatever you say, it may be used against you," and that therefore they might as well express their real thoughts frankly.

Christianity Faces a Troubled World

By JAMES A. CRAIN*

THE Christian church in our time is called upon to bear its witness and do its work in a troubled world. In the words of a book reviewer in a recent issue of the *Christian Century,* "A new world is in birth—a proletarian world, a 'colored' world, and a rough, hard world. The comfortable 'genteel' world died with the scorn Lenin heaped upon it." This may be hard for us to take, but revolutions are traditionally hard on privileged peoples.

Our hope lies not in blind, stubborn resistance to changes that are inevitable but rather in recognizing that change is a law of life, and that while some changes may be rough and bitter, our best hope is to guide them, if possible, toward constructive ends. Whether this new world is to be a free, democratic Christian world will depend in large measure on how wise we who hold to that way of life prove ourselves to be in this critical hour.

Christians who believe that God is at work in the world will see in these revolutionary changes—as distressing as some of them may be to us—evidences of God's righteous judgment upon man's pride, selfishness and sin and upon the inadequacy of the social institutions which we have created. In this spirit we should seek to understand what has happened and what is happening to the world which we have known and in which perhaps we have been too much at home.

It would be well if we were to subject ourselves to a searching self-examination to discover, if possible, how we appear to non-Western eyes. Perhaps the width of the gap between what we profess and what we practice might reveal the reason why millions of human beings have turned from the opportunity for democratic Christian freedom to embrace a faith that offers dictatorship in exchange for the soul.

The basic fact is that this revolution is global, worldwide. It is political, economic and social. It is a new kind of revolution against which guns and bombs are of no avail unless we are ready to set off our own destruction. It is a revolution of ideas, and the basic struggle is for the minds of men and their ways of thinking. It is in the realm of ideas that the contest will be decided. The idea that drives men to seek a settlement by appeal to military force can result only in disaster beyond comprehension.

This revolution is a struggle for the redistribution of power. The power focus is shifting and new power centers are developing. Long-dominant Western Man is being reduced in relative stature and importance in world affairs. The trend appears to be toward a new balancing of power between the various nation-states, with the representatives of newly emerging nations and long-ignored peoples coming to the international conference table as equals.

Colonialism is dead. For three centuries the wealth,

*Dr. Crain, formerly executive secretary of the department of social welfare of The United Christian Missionary Society, now lives in Houston, Texas, where he serves as executive secretary of the Council of Christian Churches in Harris County.

Illustrating Christian strategy in a revolutionary world is this meeting of church and U.N. officials at the World Council Assembly at Evanston in 1954. Left to right, Dag Hammarskjold, secretary-general of the United Nations; Geoffrey Francis Fisher, Archbishop of Canterbury; and O. Frederick Nolde, director of the Commission of the Churches on International Affairs. —RNS Photo

the productive capacity, the military power, and most important of all, the impetus which democratic freedom gave to initiative, made Western Man largely the arbiter of world affairs. His leadership is now being challenged by men with strange names from far places. Past practices, such as unequal treaties, discriminatory trade practices, invasions of sovereignty and discrimination because of race, color and nationality are no longer possible.

Equality Is Sensitive Issue

This question of equality of rights and dignity is perhaps the most sensitive issue in the world today. In the long perspective there is a good chance that the basic concepts that underlie Western civilization may win out. If they do, it will not be because they are Western concepts but because they are universal principles whose validity appeals to all men.

Revolutions never stand still. The events of the past few months indicate that this revolution may be taking a turn away from "cold war" toward peaceful coexistence. Such a transition calls for a high degree of statesmanship and understanding if this trend is to be nurtured and strengthened.

David Mitrany, writing in a recent issue of the *Manchester Guardian Weekly,* points out that with the great technical, economic and social developments going on in the world, coexistence can no longer mean peaceful isolation but only active participation. When nations in their relations with one another move from challenge and threat to conciliation and cooperation, a new brand of statesmanship is required. Diplomacy rooted in suspicion and fear can be disastrous at such a time.

Nations Are Interdependent

In our sort of world, individuals and nations are determined to be free, yet the realities of the times make them interdependent. Common sense demands that safeguards adequate to defend freedom be maintained. On the other hand, progressive reduction of arms of all kinds by mutual agreement is imperative to the growth of international good will.

The conscription of science in the service of war makes it imperative that some form of international law and organization be substituted for the anarchy that has for the long past marked the relations of nations with one another. In a closely knit world, subject always to the threat of atomic and hydrogen warfare, nations can no longer act irresponsibly, insisting on the right to be the sole judge of their neighbors' actions, however reprehensible.

The United Nations, as imperfect as it may be, constitutes man's best present hope for the preservation of peace and the promotion of international good will. Talk is not wholly futile while the nations are talking instead of fighting. Until somebody proposes something better, our endeavors should be directed toward the strengthening of the U.N., expanding its membership to include all nations which want to become members, with the hope that through face-to-face negotiations problems will be settled around the conference table before rather than after battles.

No Stranger to Revolutions

The church is no stranger to revolutions. It should therefore be able to find ways of working effectively and without panic in this revolutionary world.

The first step toward an effective Christian strategy is for the churches to give an increased measure of reality to the ecumenical church. A long step in this direction was taken in the formation of the World Council of Churches. Signs of revival among some of the non-Christian faiths should be a warning to Christians to heal their divisions and present a united witness to the world. Christianity is a universal faith, but all too often our gift of it to non-Western peoples has come so done up in Western wrapping that it has sometimes seemed to them that acceptance of the gift implied also the acceptance and preservation of the wrapping.

Moving toward Maturity

Western Christians must understand that they cannot long retain control over churches in mission lands. These churches are continually moving toward maturity, and like adolescents in the family, they at times grow restive over external control. They feel that they have a right to apprehend Jesus and interpret the Christian message within the framework of their own traditions and cultures. They resent any gesture or attitude on our part, however unconscious it may be, which seems to imply that somehow the Caucasian race has a special claim on Jesus and a superior understanding of the Christian message.

We must not expect Asian or African churches to be imitations or replicas of our Western churches. We should be content for them to discover Christ for themselves as he is revealed in the New Testament and within their own cultural framework.

This revolutionary world is a confusing world, a dangerous world and a challenging world. But it is not a hopeless world. Ahead lies the possibility of human well-being and happiness that can fulfill the dreams of the ancient prophets. The hour calls for a quality of Christian consecration and leadership that can take advantage of every sign that foretells the dawn of a new world of peace, security and brotherhood.

This article provides an introduction to the mission study theme for the period January-June, 1956, "The Christian Mission in a Revolutionary World." Through this study it is hoped that members of the congregations of Disciples of Christ will gain an understanding of the revolutionary world in which they live today; the ways in which revolutionary ideas are being manifested in life in various parts of the world; the part which Christianity has played in awakening the world's peoples to their inherent rights and possibilities; and the program and strategy demanded of the Christian mission in such a day. Throughout the coming six months other articles relevant to this study will appear in WORLD CALL.

Foreign secretaries of The United Christian Missionary Society discuss

Missions amid Revolution

—Photo by C. A. Weesner

"In Mexico there is a keen desire on the part of the masses to own the land." Above, a contrast between old traditional methods of plowing and modern methods is shown in this photo taken at the Disciples' Mountain of Light Farm near Pabellon.

EDITORIAL NOTE: *The following is transcribed from a symposium conducted by the foreign division of The United Christian Missionary Society. Participating are Virgil A. Sly, division chairman, and Donald F. West, Mrs. Mae Yoho Ward and George Earle Owen, executive secretaries. Dr. Sly opens the discussion of the new mission theme to be studied by churches in 1956, "The Christian Mission in a Revolutionary World."*

THE foreign division is in session today to ask the question, What is the Christian mission in a revolutionary world? Christianity is a revolutionary faith. The teachings of Jesus have always challenged the accepted order of things. Many of the thoughts and desires for a better world are rooted in the Christian ideals.

Man is rising in revolt against the traditions that have made him a second-class being. He has been made aware that he does not have to live under the conditions which dominated the life of his grandfather. He is saying, Why should I starve when the world knows how to produce plenty? Why should my babies die when some areas have a surplus of doctors and plenty of medicines and I have none? Why should I toil on land that I do not own and my fathers did not own, barely eking out an existence, while the coffers of the landlord are full to overflowing? Why should my country be the exploited colony of a stronger power? Why should I be oppressed while the world talks of freedom?

Many of the underprivileged peoples of the world have listened to the teachings of Jesus Christ. They have seen with their own eyes, through examples of missionaries and devoted Christians of their own people, how individuals literally have become new creatures with new dignity and new purpose in their lives because of the transforming power of the gospel. Now they are beginning to see how the gospel has a revolutionary message for this revolutionary age.

George Earle, will you give your interpretation of the factors which are bringing about the present world revolution?

George Earle Owen: The revolutionary age in which we live is the result of preceding revolutions. In the history of Western civilization there have been five outstanding revolutions. The first was the Renaissance, which was a revolutionary change in art and literature. The second was the Reformation, a religious revolution in which there was a breaking away from the tyranny of political Roman Catholicism. This emphasized the individual and his right to discover the truth of the gospel for himself. The third revolution was a political one that found its fullest expression in the American and French revolutions and accented the political rights of the people.

The fourth revolution, perhaps the most profound, was the Industrial Revolution ushered in by use of the machine. This has completely changed the cultures of the world. With new means of communication and transportation, the world has been drawn into a smaller geographical neighborhood without becoming commensurately neighborly. The last revolution is political,

social and economical in character and began with the revolution in Russia sparked by Marxist communism. This is a revolution that endeavors to free men from some of the exploitations that grew out of the Industrial Revolution.

The main result of the Industrial Revolution for the church has been the growing secularism which tends to make the means of life the end of life.

Don, perhaps you could give some examples of other revolutionary changes that you have noticed in the Far East.

Donald F. West: In India, the Philippines and Thailand we are doing business today as a missionary society in an environment charged with the emotions and results of these multiple revolutions.

In India we face the residue of British liberal and democratic political history not only in the inspired leadership of Mr. Nehru and some of his colleagues but also in the Indian central government. I admire the way in which the Indians have taken these democratic forms and are managing their affairs after the pattern the British gave them. The revolution following the Reformation and the American and French revolutions gave the individual more participation in his own life management. Here on another subcontinent on the other side of the world this concept of self-management and self-determination is now being taken up in a native fashion by men of another color and another civilization.

I saw in the stupendous plants which are being established in India some of the effects of the Industrial Revolution. For example, I saw in its almost completed condition the great Hirakud Dam in Orissa, one of the greatest hydro-electric installations to be found anywhere in the world. Although American engineers have helped with the planning of this great project, it has been erected by Indian labor and by Indian construction engineers.

To speak about the political revolution is to nominate the Philippines as a case in point. Filipinos are avidly taking upon themselves the American forms of political life. In the Philippines there is an evangelistic urge to carry forward some of the finest values of the American Revolution.

Virgil A. Sly: Mae, you have had recent contacts with the Latin American scene. What do you feel to be the basis of the revolution in these countries?

Mae Yoho Ward: Revolution is no new word in Latin America. It is not even a new experience. Governments have been overthrown in Latin America with regularity. Between 1945 and 1948 Paraguay, for example, had seven changes of government in less than three years.

One revolution which practically by-passed Latin America was the religious revolution. The Protestant movement of Europe and America which brought to the masses the worth of the individual did not happen in Latin America because of the Roman Catholic domination. For that reason there is less concern in Latin American thinking and philosophy for the worth of the individual. Increasing numbers of Latin Americans are making profits on investments even though it means further deprivation for the people.

The Industrial Revolution is predominant in Latin America. It has come more fully in Mexico than in other Latin American countries. The cities have been industrialized and the rural populations have moved into the cities. In a number of countries the land is still owned in a large part by wealthy landowners. There is a keen desire on the part of the masses to own the land.

Dr. Sly: In Africa a change within the structure of the entire continent is taking place. However, the one item that gets Africa in the headlines is the distinct segregation policy in South Africa. The problem is that of endeavoring to use and to classify people in an age in which people simply refuse to be made into

"Our rural missionaries find themselves face to face with opportunities for identifying themselves with those who are in need." Dr. Donald Rice, missionary in India, shows village workers how to make compost for enriching the soil. These workers, in turn, teach others.

—Photo by Ruth Rice

"The fourth revolution, perhaps the most profound, was the Industrial Revolution ushered in by use of the machine. This has completely changed the cultures of the world." Women are shown in the photo at right as they work in a modern plywood factory in Japan.

—Photo by East-West from Black Star

second-class citizens. All of Africa south of the Sahara is a ferment in one way or another.

Wherever you turn in Africa, Latin America or the Far East these seething ferments arise out of the keen desires of men to be counted as persons.

Dr. Ward: We ought to take note at this point, Virgil, that these desires come also from the Christian religion and that one of the real reasons for the ferment in the Belgian Congo is the fact that Christian leaders have been working there for more than seventy-five years. Chester Bowles, who recently made a survey in Africa, stated that every leader he met had been educated in a mission school. These facts are bound to influence the leadership of the Belgian Congo.

Dr. Sly: Perhaps we have covered the background of the causes of the revolution sufficiently for this discussion. Now let's face the implications of the Christian mission in a revolutionary world. Don, what do you feel are the implications for the Far East?

Dr. West: I think I would say first of all that the heralds of the gospel message in this day must disengage themselves from the identification which missions and churches have had with colonial forces. The white man has lost face in the Far East. Thus the representatives of Western churches are increasingly discredited in the eyes of Asiatics. Missionaries must say No to a counter-gospel which comes from our part of the world. For example, those who visit in the Far East are struck with the effectiveness with which American movies and American tourists convey our secularism and materialism to these peoples. Missionaries must constantly say No to this insidious influence from our own part of the world.

Dr. Ward: Virgil, if I understood your question correctly, you asked about the implications for the Christian message in a revolutionary world. I fully expected Don to mention that one was the necessity of our working together unitedly. In the face of the revolutionary forces there must be a vigorous program of interdenominational cooperation. As we face the task we are staggered by the sheer weight of numbers. With a Protestant strength of only two per cent in Latin America we need to work unitedly and make use of all of the modern means of communication.

Dr. West: I would insert here that we labor all around the world to establish the church of Jesus Christ. The church has a new integrity because it is a part of the revolutionary community. When its concern is self-protection it ceases to be revolutionary. We need missionaries oriented to this revolutionary world and trained for courageous leadership.

Dr. Owen: I agree with what you say, Don. It is interesting that one revolution leads to another; one freedom leads to another. For instance, the achievement of political freedom has led to the need for economic freedom which brings on more revolutions. There is a desire now to have not only freedom but security; not only liberty but equality.

This means that our Christian message and our Christian program must be directed to the achievement, understanding and use of these new freedoms. That is the reason we have agricultural missionaries. That is the reason we want our churches to become secure and self-sustaining. What has been started is really a chain reaction so that the more freedom we get the more we want.

Dr. Ward: We certainly have established the fact that we are living in a revolutionary world. We have also established the fact that we are trustees of the gospel, for we have the Christian message. Now where

"Christianity is a revolutionary religion. It came to turn the world upside down, or better, rightside up." Disciple missionaries, Mr. and Mrs. Ralph Palmer, are shown telling Bible stories to children in the small village of Konoura, Japan, where there is no Christian church.

—Photo by Richard Dickinson

does that lead us as we tie revolution, Christian message and obligation together?

Dr. West: Our endeavor is to send out missionaries who feel at home in situations where the revolution is now in process. For example, our rural workers find themselves face to face immediately with dramatic opportunities for identifying themselves with those who are in need in these areas. Our missionaries work most cooperatively with the government technicians sent from the West, introducing these new arrivals and helping them to understand the people and their problems. Examples of the ways in which people are helped include aid in literacy education, the fostering of possible land reform and crop improvement, and the upgrading of livestock.

Dr. Owen: This reminds me, Don, the Christian message speaks to a nation like our own, saying that from him to whom much is given much is required and that you are your brother's keeper. It is no accident that this country has assumed responsibilities far beyond its boundaries. We can no longer live in isolation and self-sufficiency. One of the results of the revolution has been a growing interdependence in which we must bear one another's burdens.

Dr. Sly: Of course I think we have to face the fact that the missionary message in a revolutionary world is most effective within the larger cooperative circles of the ecumenical movement. Along with that, we are realizing today that joint planning is absolutely essential if the missionary obligation is to be fulfilled at all. Practically all the better ideas that we have received as church groups in the projection of our missionary work have arisen from the pooled thinking of the Christian community rather than from the exclusive thinking of a denomination.

In order to carry the Christian mission to a revolutionary world, we must be sure we know what our message is. To me that message is redemption. Unless we are completely committed to the fact that there is a power in the gospel of Christ through God to change the lives of men, then our effort is futile. I don't mean this in the sense of the old revivalism that we knew as children, but in the sense of complete change, revolutionary change if you like.

Dr. Owen: Christianity is a revolutionary religion. It came to turn the world upside down, or better, rightside up. That is essentially what it has been doing. It is interesting that Marxist communism, as the late William Temple said, is inverted Christianity. Marxist communism took the Messianic idea of building a new world, the idea that we ought to do something for people, and grounded it in a materialistic philosophy instead of a spiritual one.

Unconsciously some of our missionary work followed the colonial pattern so that now as we endeavor to break away from the colonial pattern we face the problem of still keeping the inclusive Christian fellowship. One of the solutions to this is the new sense of partnership in which we no longer go to tell people what to do. We work *with* instead of *for* them in facing common problems.

Dr. West: In regard to this partnership, I would point out that our representatives face emotional problems in climbing out of the driver's seat and allowing our national colleagues to take major responsibilities.

Dr. Ward: One of the problems is money. We need it to do the job, but one thing that the American church is going to have to realize is that it does not send money to needy people and thereby determine how and where they will spend it. All of us together are to share our resources and pool them in such a way that they are available for use wherever the need exists.

Dr. West: Mae has brought up a point which has certainly been vexing to us as we try to accord dignity and status to the national churches, at the same time recognizing the disparity of resources. Bishop Enrique Sobrepeña, chairman of the Asian Council of Ecumenical Mission which was launched in Hong Kong in 1955, called attention to the fact that now Asian churches and Western churches are pooling their resources as Mae has mentioned. This eases the embarrassment of

Asians' being reminded constantly that their very Christian worth depends upon resources which come from abroad. This marks a milestone in cooperation between the churches of the East and the West.

Dr. Owen: Don, you spoke about the pooling of resources. We are thinking also of pooling personnel. At one time it was felt that we ought to accomplish our work as missionaries by making ourselves dispensable. We felt that the time would come when we would not need any missionaries. People are asking, Hasn't that time arrived? The answer is, No; for we are working now in a new context—the context of partnership.

President Guansing of Union Theological Seminary in Manila said at one time that he wanted an all-Filipino faculty. He now says that what he wants is a partnership of Filipinos, Americans and other missionaries to form a stronger faculty. Union Theological Seminary in New York says the same thing. It wants a faculty that includes nationals from all over the world.

Dr. Sly: To me one of the most challenging things in this period of revolution has been the fact that though we have been limited financially in many aspects, we have not been limited in the numbers of young people who want to serve on the mission fields. We have not gone out to bring really large numbers of young people into the service of the church and yet the greatest outpouring of life recruits that we have had in the history of our movement has been in the past five years.

We have mentioned here today the emergence of the younger church with its new dignity of equal partnership. We have spoken of the place where joint planning and joint sharing come into real prominence. We have indicated how we are going to move out into that fellowship which is very real and which means the advancement of our work.

For the first time in the history of the Disciples of Christ we are not only talking about unity, but we are *in* union. It is significant that our people caught this vision not from those of us that were staid, established Disciples of Christ but from the younger church which is now calling us to union. The development of such patterns in Jamaica, Mexico, India and Thailand, as well as in the Philippines and Japan, is going to be an increasing challenge as the days go on.

But above all, our strategy to meet a world revolution means that we must be mobile, that we must select those areas where we can move rapidly forward and yet not neglect those areas where we are established. It means that we shall share more generously where the response is the greatest. It also means we should do our best job where the going is hard. For a revolutionary day we have tried to develop a revolutionary strategy and I believe that the way is forward. If only somehow we can move this realization that the church is mission back where it belongs—on the shoulders of the sending church.

Dr. West: What you say about the sending church inspires me to mention that there seems to be a development in our local church organization in America which fulfills in a certain sense the new strategy of world missions. I am referring to the new emphasis which is being placed upon the committee on world outreach in the local congregation.

If in many churches across the country there is a committee which is on the job to implement on the local level the finest insights of the international missionary movement, as well as those of the United Society's strategy for world missions, I feel that a new thrill of participation and personal satisfaction will be felt by an increasing number of Disciples.

Dr. Owen: We have said that there were five revolutions. Actually there have been six, because Christianity has had the most profound effect upon all civilizations and continues to exert its revolutionary influence. All that we have been saying suggests the real nature of the church. The church is fellowship. The church is mission. The church *is revolution.*

"One item that gets Africa in the headlines is the very distinct segregation policy in South Africa. The problem is that of endeavoring to use and classify people in an age in which people simply refuse to be made into second-class citizens." At left is a scene in a location near Johannesburg, Union of South Africa, where the native blacks are forced to live apart from the other citizens.

—Photo by Hubmann from Black Star

Christians with Aching Backs

By JAMES L. MERRELL

A SUMMER of hard physical labor without pay may not be an attractive prospect to most people, but it is one of the principles on which Disciples of Christ have been building a successful work camp program for young people over the past three years.

More than a hundred persons have voluntarily participated in the seven camps which have been held since 1953. Many of them have paid their own expenses and have traveled hundreds of miles in order to perform such exhausting tasks as painting weatherbeaten buildings, digging footings for new structures, and laying brick. More than eighty young people participated in the four work camps held this past summer, and several applications had to be turned down.

What *is* the appeal of the work camp which will cause a young person to engage willingly in tasks that are often unpleasant and always difficult?

Most work campers find that the deeper meaning of the camp experience attracts them. Living together and working together, they learn to be part of a Christian community in which there is a cooperative spirit. Their faith is deepened through sacrificial service and self-discipline. These rewards, they feel, more than compensate for the aching backs and sore muscles.

Of course each work camp accomplishes something tangible, and the young people have something to show for their aches and bruises.

In Mexico, for instance, work campers this year spent the period from July 15 to August 20 constructing buildings at Mountain of Light Farm, Disciple mission near Pabellon. Nine Americans and twenty-nine Mexicans labored together, assisted by a skilled builder.

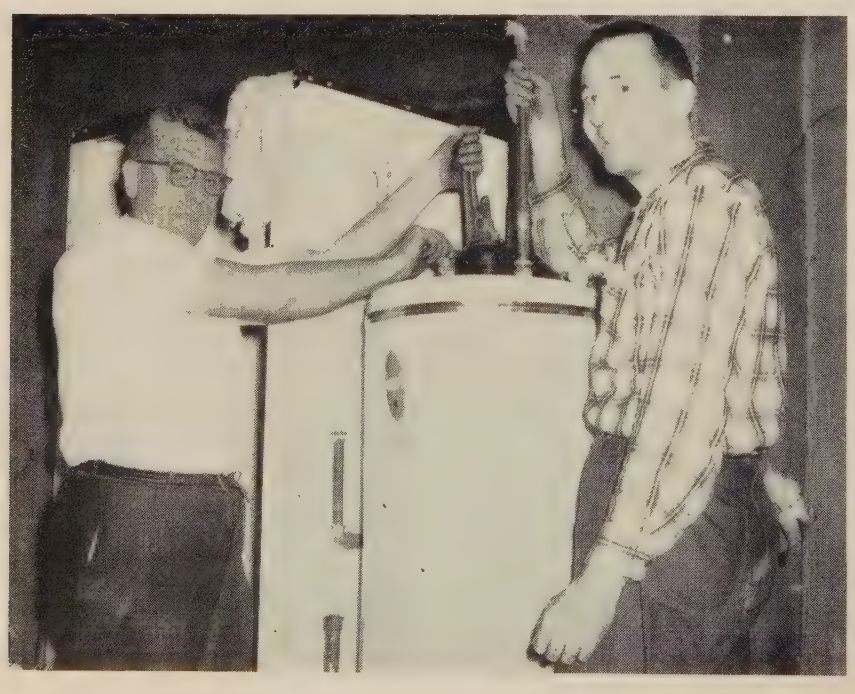
In another foreign camp—in Kingston, Jamaica—work was started on an interdenominational church and center for a growing suburb. Fifteen Americans and six Jamaicans worked together from July 15 to August 20, for the third time since the beginning of the work camp program.

Eleven young people participated in the project at All Peoples Church and the Avalon Community Center in Los Angeles from June 20 to August 15. The work at All Peoples consisted largely of painting walls, floors and furniture. At Avalon Center, where the load upon staff members has been unusually heavy, young people helped clean out storage rooms and did other necessary chores.

From July 5 to August 24 fourteen persons participated in a work camp at Flanner House, Negro community center in Indianapolis. The young people assisted in the self-help housing project of Flanner Homes, Inc., by painting and by finishing floors. Some were assigned to work in the busy kitchen at Flanner House and others worked in the cannery, another self-help community project.

The Disciple work camps are administered through the department of social welfare of The United Christian Missionary Society by a committee representing this department and the departments of student work, institutional missions, missionary selection and training, and resources. Also represented is the Council on Christian Unity. Mrs. Ruth E. Milner of the staff

Leaders of the summer work camps participated in a directors' camp from June 6 to 19 at Flanner House in Indianapolis. In the photo at left, W. Smith and R. Lemon install plumbing in an abandoned house. In the photo at right, Mrs. R. Thompson, Jr., helps girls work with clay in the Flanner House recreation center. Mr. and Mrs. J. Lollis were leaders of the training camp.
—World Call Photos



More than Eighty Young People Participate in Four Summer Work Camps Held by the Disciples Of Christ during 1955

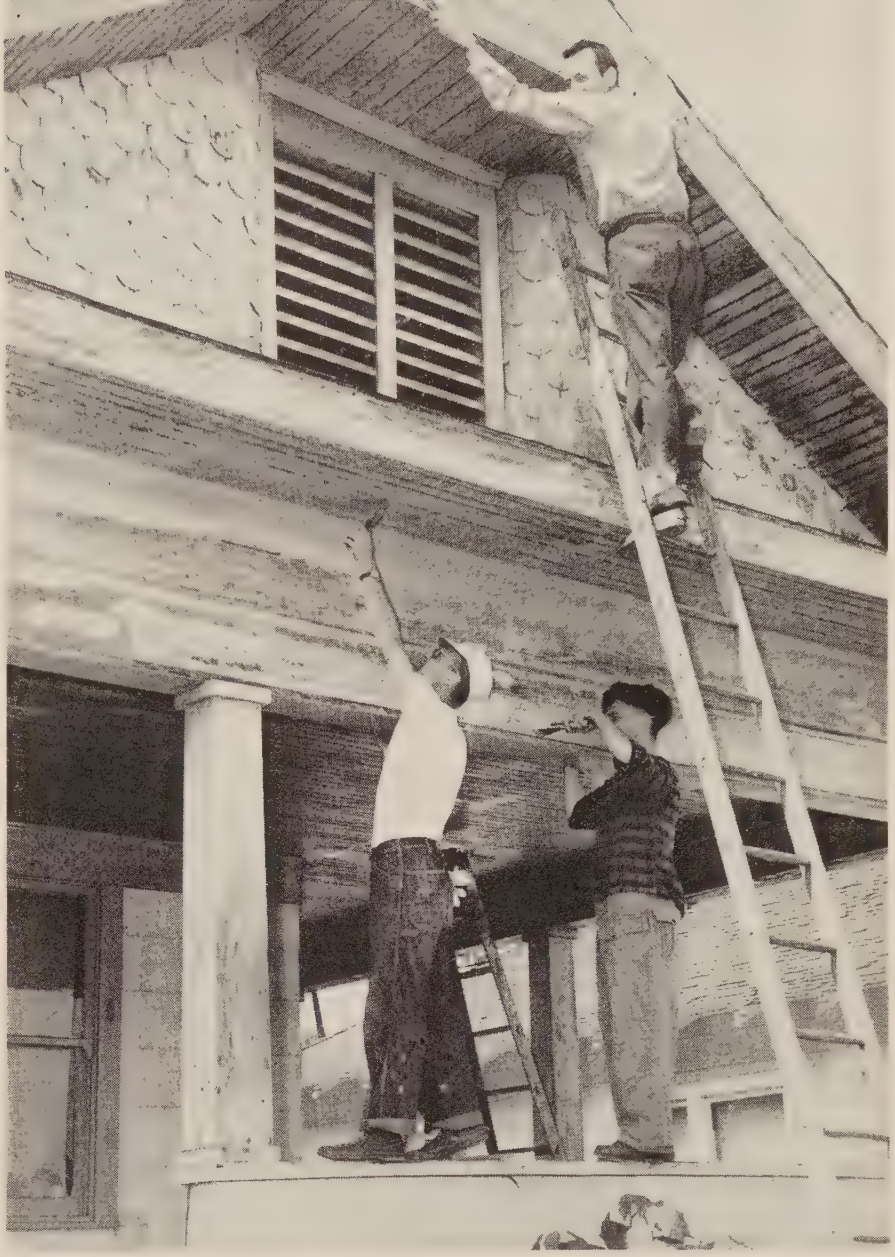
of the department of social welfare has primary responsibility for handling the numerous details and the correspondence connected with the camps.

Applications for work camp positions usually begin arriving in March, Mrs. Milner says, and continue coming until June. Those who apply must be 18-30 years old and must be able to "take" the camp experience—both the strain of physical exertion and the discipline of community living. They must be willing to pay their own expenses, although a limited amount of scholarship aid is available. The applicants are carefully screened by the work camp committee and are given assignments.

Interest in the camps picked up this year, largely because there was more promotion among young people. Richard Johnson, a student at Transylvania College, Lexington, Kentucky, took a period out of his school term in order to promote summer service activities for young people. He traveled during the winter quarter, visiting groups of Disciples across the United States.

One reason for the growing interest in work camps is that they are not composed entirely of persons of the same nationality, race or church affiliation; thus they become even more valuable to young people who wish to exchange ideas and to learn from others while working and living with them.

This past summer, in addition to the Jamaicans and the Mexicans who participated in foreign camps with American Disciples, there were three foreign students who served in "stateside" camps. George Wahbi of Beirut, Lebanon, was a member of the Flanner House work team. At All Peoples were Hendrik Sasse, law student from Amsterdam, Neth-



—Photo by Richard Flood

Above, work campers in Los Angeles paint a house in which they are to live. Robert Lemon, camp director, is shown on the ladder. On the porch are, left to right, Ortwin Steuernagel and Hendrik Sasse, both foreign students participating in the Disciple camp.

Alegria de Haro, left, and Tabitha Aldana, Mexican girls, level filled-in dirt for the kitchen floor of a building at Mountain of Light Farm as their task in the work camp.

—Photo by Paul Stone

erlands, and Ortwin Steuernagel of Westfalen, Germany. Fraternal workers' funds from the Week of Compassion, annual offering of Disciples of Christ, made this participation possible.

"Above all," wrote Mr. Sasse from Holland in September, "I thank God for the wondrous things I have seen and look for ways to express this gratitude."

In addition to the international and ecumenical flavor of the camps this year, there was an added feature at All Peoples. Participating in the work—and with few special favors—was a blind girl, Miss Gennie Eachus, senior at Northwest Christian College in Eugene, Oregon. Miss Eachus, assisted by her seeing-eye dog, Thunder, kept pace with others on the team and made a valuable contribution to the camp.

Handicapped Persons Welcomed

The participation of handicapped persons in the summer projects is encouraged by the work camp committee. The only requirement is that the handicapped individual be mature and well-balanced and capable of doing his share of labor.

The average work camp roster of Americans represents a cross section of Disciple youth. There are persons preparing for full-time religious work and some already engaged in it; but also there are many who will become housewives, businessmen and professional people. By no means are work camps made up entirely of full-time Christian workers.

Those who have a major responsibility in the task of making the work camps successful are the directors—young couples chosen because of their leadership ability. They must have the stamina to be able to work alongside the campers, and at the same time they must be able to handle certain administrative details, counsel campers, lead discussions, and help young people with their problems of working and living together. It is no easy task.

Directors this past summer in Jamaica were Mr. and Mrs. Rhodes Thompson, Jr., of Lexington, Kentucky. In Mexico were Mr. and Mrs. Ronald Reed of North Canton, Ohio. Mr. and Mrs. J. T. Nelson of Peoria, Illinois, directed the Flanner House camp, and Mr. and Mrs. Robert Lemon of Havana, Illinois, led the camp in Los Angeles.

Training Camp for Directors

These eight persons, with other persons interested in doing summer work, attended an intensive training camp for directors held at Flanner House June 6-19. During these two weeks the directors discovered what work camps are all about and had their initiation into the fraternity of the aching back and paint-spattered brow. The project of the directors was that of renovating a condemned house so that it could be used temporarily as headquarters for the regular Flanner House work camp, but they assisted in almost every phase of the community center's program.

Leaders of the directors' camp were Mr. and Mrs. James Lollis of Danville, Kentucky, who were leaders of the 1954 work camp in Jamaica.

Four more work camps are planned for next summer. It would seem that if the interest and response of Disciples continues to grow, the work camp program will be on the schedule for a long time.

As a natural result of the suppressions and persecutions of religion during the war period, we could expect books on the subject of freedom, its sources and preservation. A. Mervyn Davies has written an important book on *Foundations of American Freedom* in which he traces the main sources of our freedom to the period of the Reformation and especially to the works of John Calvin.

Mr. Davies admits that there is a hiatus between Calvin's teachings and the conception of natural law that seemed to guide the thinking of the founders of our American liberty—John Locke, Thomas Jefferson and James Madison. Nevertheless he argues that Calvin's stress on individualism was a basic foundation stone of our freedom. The doctrine of the sovereignty of God, as presented by Calvin, was a bulwark against political absolutism and Mr. Davies presents much historical evidence to support the point. If men have an absolute conviction about God, they are not apt to permit political dictators to take any but a secondary place.

Mr. Davies has much to say about the influence of the early colonial Presbyterian and Congregational churches with their Calvinistic teaching in the support of our charters of freedom. While Mr. Davies is a newspaperman, he has an Oxford education and specializes in history. He has given several years to the preparation of this work.

Merrimon Cuninggim, dean of the Perkins School of Theology at Southern Methodist University, writes on *Freedom's Holy Light*. It is a scholarly examination of the development of religious freedom in the United States. He points out that the first amendment to the Constitution does not warrant the interpretation put on it by popular writers or even by the Supreme Court. The author contends that the amendment which we speak of as the "separation of church and state" was a move against the "establishment" of a state church and did not imply that the American government was not interested in the support of religion. He contends that the word "separation" is unfortunate and we should speak rather of the "independence" of the church and state.

The author makes a careful analysis of the Supreme Court decisions through the long history of our nation with regard to religious freedom, indicating their inconsistencies and supporting all the while, his main contention regarding the importance of supporting religious autonomy without discrimination against religion by government. It is a highly readable book, well balanced and interestingly written.

George Hedley is chaplain of Mills College in California and an authority on Christian worship. He has written several important books in the fields of worship and American religious history. He has gathered a number of his chapel sermons into a volume called *Religion on the Campus*. These are excellent sermons, bright, colorful and interesting, without being flippant or escaping the main issues of life as it presents itself to a college campus. University preachers and student workers will find this work helpful as an

(Continued on page 43)

Adjustments must be made when

The Family Faces Change

By WYNNE ARNHOLTER*

IN this dynamic and rapidly changing world, frequent adjustments must be made by individuals and families to meet the problems of day-to-day living.

The changes that accompany normal development and aging present problems.

The child must meet the problems that may be a part of starting to school and learning to relate himself to teachers and classmates. If the child must learn to wear spectacles or braces on his teeth, the members of his family group must guard against ridicule or teasing at home.

The aging process causes adults to make adjustments. A change in appearance as a result of balding or graying hair or the necessity for wearing spectacles or dentures may give rise to concern or embarrassment. It is the function of the family to encourage and give support to the individual in meeting these problems.

Economic changes may cause family problems.

There may be financial reverses due to occupational changes. Problems which accompany such changes can be cushioned within the family group by free discussion of the problems and mutual understanding of the sacrifices that are necessary. Very small children can understand in part and share in the reduced spending that is imposed by the decrease in income.

But success may bring as many problems as financial reversals. More strength of character may be required to take in stride the consequences of a greatly increased income than is needed to meet a reduction of the budget. Children, particularly adolescents, may be led into indiscretions and temptations when they have unlimited resources. Men and women, when they acquire wealth, sometimes change the pattern of their living and seek activities which tend to weaken the unity of the family group.

Occupational changes often cause problems.

Sometimes a father must be away from the home for long periods, leaving the burden of child rearing upon the mother. If there are growing children, particularly boys, the absence of the father may create problems so critical that the mother is inadequate to meet them. In such situations the church and the minister can give much assistance. Or a male teacher in the Sunday school might be of help in having "man-to-man" talks with the boy until the father returns.

Families often find it necessary to move from one community to another when there are occupational changes. Readjustment is necessary for the children to new schools, for the mother to new neighbors, and for the father to a new situation with different coworkers.

The family group can help the individual members by encouraging discussions of the problems and new experiences involved for each. The opportunity to talk over the problem with an understanding group offers psychological release from much of the tension.

When there is serious illness in the home, the family is confronted with difficult changes.

The worry and fatigue that may result is often more than individuals can handle without outside help. Because this problem when it occurs is so ever-present, it is usually difficult to discuss it freely, as reinforcement of the worry, rather than relief, may result.

Children's work in the school is often affected seriously by the problem of illness in the home. It is always well to inform the principal and the teacher about the circumstances so that there will be an understanding of any changes in school behavior.

Probably the most serious and difficult change in the home is that of loss of a parent by divorce or death.

The parent who assumes the responsibility of caring for the children will find many problems that are related to being a "solo" parent. Sometimes parents who are rearing children alone may find it helpful to discuss mutual problems with other such "solo" parents. Church groups might be formed where discussion would be possible, and important joint activities such as recreational opportunities could be organized.

In the light of the natural phenomena they see around them, young children develop an understanding of the meaning of life and death as early as the fourth year. By the time they enter school most children are emotionally as well as intellectually aware of death. The child may in fantasy evoke death upon those who thwart him, particularly his parents. Yet he worries about the possibility of his mother's dying. Thus when a parent dies, the child has, in addition to his grief over the loss, possible feelings of guilt that his wishes might have contributed to that death.

The comfort of the Christian promise of life after death is very real to children as well as to adults. However children often need help with the feelings of guilt that may accompany the wounding shock of loss. Here the church and the teacher in the school have very important roles.

There should be evidences of deep understanding of the child's grief, and there should be warm acceptance of the child as a person. If there are indications of deep-seated emotional disturbance, such as night fears or anxiety, it would be well to take the child to a trained counselor for help.

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*Dr. Arnholter, a psychological consultant for the public schools in Indianapolis, Indiana, is a member of Downey Avenue Christian Church. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

Above, one of the newly constructed buildings at Brooks Memorial School near Takhatpur, India. The Leonard Boarding Home for

Indian Ch
New Way

Nearly 200 Bo
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At Brooks Sch

By MAR

PHOTOS by VERO

Sitting in the open air for warmth, the girls at Brooks study for an hour and a half before school starts each morning. Their washing hangs on a line on the veranda. Mrs. Pollard is helping a girl with a lesson.

located on this side of the bridge.

lren Learn of Farming

d Girls Study y and Practice ear Takhatpur

OLLARD

rom BLACK STAR

As students study an exhibition of specimens, Prem Chandra, instructor in nature study, lectures on scorpions, queen ants, domino bugs and other insects which must be controlled.

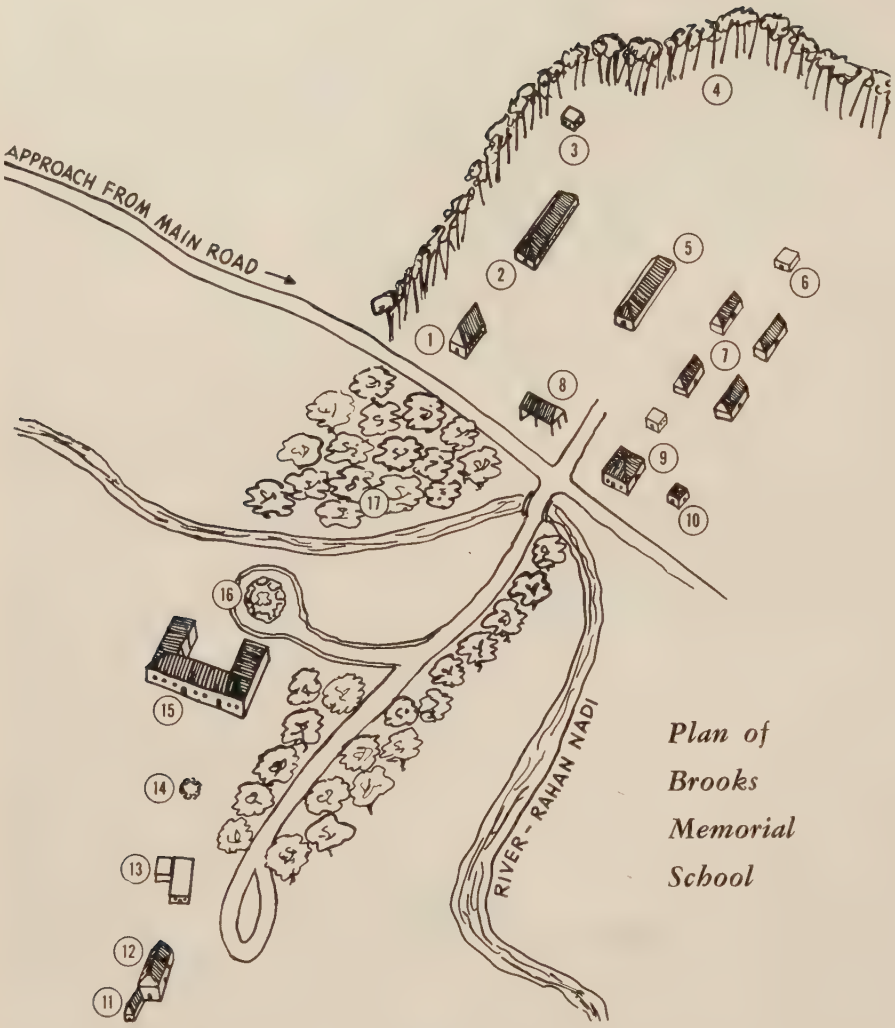
Mrs. Pollard, Disciples missionary and principal of Brooks School, nurses an injured chicken back to health.

BROOKS Memorial Agricultural School near Pendridih, three miles from Takhatpur, in Madhya Pradesh, is one of the most recent major building projects of Disciples of Christ in India. In December, 1952, A. Dale Fiers, president of The United Christian Missionary Society, laid the cornerstone of the new building, and on December 16, 1953, the whole plant was dedicated in the presence of more than two thousand guests including, among others, government officials, builders, pupils, teachers, missionaries and villagers, both Christian and non-Christian.

Today about 180 boys and girls, in grades five to eight, are studying in a fine reinforced brick and concrete building under the direction of seven teachers, five men and two women. The boarding pupils come mainly from the villages of the Takhatpur, Fosterpur and Kotmi areas where no schools are available. A few students come from Bilaspur, Mungeli and Kotah where for some reason they cannot attend school from their homes. About thirty villages are represented among the boarding pupils, in addition to the sixteen villages from which day pupils walk in to attend school.

The school has grown from a small boarding home in Takhatpur which was started in 1945 with twenty-five pupils. Gifts from individuals, from the Crusade for a Christian World, from church groups and Christian Women's Fellowships have made possible the erection of the present buildings for classrooms and dormitories. This year the school is adding a carpentry building financed with Capital for Kingdom Building funds.

(Continued on next page)



This drawing, from the *India Portfolio* published by The United Christian Missionary Society, shows clearly the plan of Brooks Memorial School and Leonard Boarding Home for Boys across the Rahan River. Numbers show the location of buildings as follows: At Brooks, (15) is the main school building; (11) the servants' quarters, (12) the girls' dormitory and (13) the missionary home. At (14) is the well, at (16) a garden and at (17) a grove of orange trees. Across the river at Leonard, (1), (5), (7) and (10) are cottages for pupils and teachers; (2), (3) and (6) are storerooms and outhouses, (4) a stand of bamboos, (8) the chapel, (9) the library and central hall. Leonard is on Jarhagaon village land. Brooks is in the Motimpur village area.

The school schedule includes four full days and two half days of study each week. Every morning the students join in a chapel service, with prayers, a hymn, Bible reading and occasionally a story. On the four full days they then go to twenty minutes of Scripture class, although attendance is not marked.

Hindu Boy Takes Prize

This is in accord with the government's wish that no one shall be forced to receive religious instruction. So far the non-Christian boys have preferred to come to chapel and Bible class. Last year a Hindu boy took the 7th Class Scripture prize and said, "I shall be proud of this Bible all my life."

The girls' boarding home, called Brooks, too, from its location, is situated south of the school building, beyond the missionary home.

About seventy of the boys live in Leonard Boarding Home, located two hundred yards away from Brooks and across the Rahan River. There, with eighty more boys who attend the mission primary school a mile away in Jarhagaon, they sleep, eat, study, work and play. The river provides bathing and laundry facilities, but the students wash their plates at the well before and after meals.

No one goes hungry. Food is simple and costs about two dollars a month per student. The morning meal may be wheat or rice gruel, or *channa*—similar to split peas—soaked overnight and eaten raw with salt.

The noon meal consists of rice and lentils, and the evening meal is rice and vegetables cooked with oil, onions, garlic and spices. Once a month as a special treat the students enjoy a curry of goat meat.

Daud cooks for the boys with some help from them, and Sundermani prepares the food for the twenty-three girls on a small smokeless *chula* or stove. This stove provides one hot fire, one hole for simmering, two for keeping water hot and warm, and a chimney to take out most of the smoke, but it is still an open wood fire.

Teaches Agriculture

The main work of the school concerns instruction in good agricultural practices. Leonard has three medium-sized and several small rice fields besides gardens around the buildings, a citrus orchard almost ready to bear, and a patch of flame-of-the-forest woodland.

Around and beyond Brooks School lie four acres of rice land, a guava orchard, five full-grown mango trees, river land worked for winter crops and gardens, and a new plantation of fruit, shade, forest and flowering Indian trees. Some of this land is the gift of a well-to-do landowner of Motimpur, Mr. Ram Kishore Mahobia, a firm friend of the school.

All together the school farms about twenty-five acres and has a playing field of one and a half acres.

Theory and Practice

Theory in agriculture includes classes in soil study, insect life and plant protection, seed selection and germination, fertilization, and food preservation. Practical work takes the students to the fields for rice weeding and harvesting, to the orchards for pruning and grafting, and to the gardens for preparing the soil, planting, seeding, transplanting, spraying, cultivating and harvesting.

As Brooks Memorial School grows and expands it will continue to render an important service to Indian villages, helping the children learn ways of freeing themselves from ignorance, poverty and tragic shortages of food.

In the photo at left C. O. Hawley, left, team leader, is shown during the Cincinnati Area Assembly, shaking hands with Frank C. Neal, local chairman of the arrangements committee. At right is Riley B. Montgomery, president of the International Convention of Disciples of Christ. In the background is Miss Helen Pinger, secretary of the local committee for the assembly, one of twelve held across the nation.

—International Convention Photo

Recommitment to a Common Cause

Report from One of Twelve Area Assemblies of Disciples

By J. EDWARD MOSELEY

THE real meaning of this assembly will be discovered in our home churches" said Theo O. Fisher, Indianapolis pastor, in a closing address at the Area Assembly of Disciples of Christ in Taft Auditorium, Cincinnati, Ohio, October 5-7.

The assembly was one of a series of twelve held this year instead of the usual International Convention sessions. The assemblage provided the occasion for a better understanding of the Long Range Program of Disciples of Christ and reconsecration for Christian commitment and advance. The program also sought to stimulate the observance of this year's Long Range emphases: "Christian Education" and "Our Church in a Changing America."

Able keynote speaker at the opening and closing sessions was Granville T. Walker, minister of University Christian Church, Fort Worth, Texas. "The most important question the church faces is the question, Whence cometh my help?" he said. "Power," he added, "in the hands of those who look upon life through the perspective of God's purposes for mankind and his world is the hope of the ages."

Other outstanding addresses were delivered by Virgil A. Sly, world missions executive of The United Christian Missionary Society, Indianapolis, who pointed out that "the mission of the church is as wide as the needs of the world," and by Dr. R. R. Renner, chief of surgery and president of the medical staff of Doctors' Hospital, Cleveland, Ohio. Dr. Renner discussed "The Lay Responsibility of the Church." Each congregation, he said, "should reproduce itself in its prime. Age comes on churches as it does individuals."

Willard M. Wickizer of Indianapolis, home missions secretary of the United Society, stated that "too many local congregations today are in rapidly changing communities, but they are making no effort to understand the significance of these changing conditions for them."

"The church teaches," said George Oliver Taylor, the United Society's religious education executive from Indianapolis, "but what is it teaching and how well does it do it? Is it making an effort to reach every person with Christian teaching?" he asked. He urged that each church set as its goal, "A teaching church where every person learns of God and grows toward Christian maturity."

Heavy rainfall drenched the area during most of the Cincinnati Assembly and doubtless reduced both attendance and registrations which totaled 1,802. The St. Louis Assembly, meeting simultaneously, registered 2,168. Other enrollments of the series of meetings were Lynchburg, 1,552; Atlanta, 2,131; Pittsburgh, 907, and Omaha, 900. Total for the six assemblies, one-half of the scheduled twelve that closed in Memphis, was 9,460. (In 1951, a series of area assemblies drew 17,588 persons.) Five states were represented in the Cincinnati Assembly, as follows: Indiana, Kentucky, Michigan, West Virginia and Ohio. Because the assembly came in the middle of the week, many ministers, professors and laymen were rather conspicuous by their absence. Frank C. Neal, chairman of the board of Cincinnati's Evanston Church, served as chairman of the local committee on arrangements.

"We Press On!" was the theme of the seven sessions. The assembly program featured a variety of information and inspiration, as follows:

- A team of national speakers and a large number of resource leaders from the area;
- Simultaneous workshops for the Christian Women's Fellowship, the Christian Men's Fellowship, and pastors;
- Five workshops with discussion of the Long Range Program in terms of church development, Christian education, Christian world concerns and outreach, Christian stewardship, and the Christian ministry;
- Showings of the new stewardship movie, "The Secret of the Gift," and a portrayal of the organizational

life and outreach of Disciples through the new filmstrip, " . . . To Be My Disciples";

• A moving litany of reconsecration, prepared by Dr. Wickizer, directed by Edwin C. Bobbitt, pastor at Middletown, Ohio, and assembly devotional leader, with the stirring solo renditions by John Stalls;

• Anthems by a robed choir of sixty voices from Greater Cincinnati Christian Churches under direction of Ralph McClure, Harrison, Ohio; and

• Congregational singing under the direction of Harry C. Beard of Medina, Ohio.

C. O. Hawley, Indianapolis, executive secretary of Unified Promotion, was leader of the team of program participants that also included Riley B. Montgomery of Lexington, Kentucky, president of the International Convention and of The College of the Bible; Ralph E. Valentine, West Virginia state secretary; Paul S. Stauffer, minister of First Christian Church, Louisville, Kentucky, plus these other agency leaders: Hollis L. Turley, William Martin Smith and William T. Pearcy of Indianapolis.

The keynote speakers at the other assemblies in the series were Forrest L. Richeson, pastor of First Christian Church, Minneapolis, and Edward S. Moreland, minister of Cincinnati's Walnut Hills Christian Church. Leaders of two other teams were Gaines M. Cook and Robert L. Lewis of the International Convention staff.

The presentation in all of the assemblies was in behalf of the needs, achievements and goals of brotherhood causes. Agencies, as such, were not emphasized. A total of ninety-six agencies—national, state and educational—shared in the program. All of the agencies distributed informative literature.

The Long Range Program of Disciples of Christ is now at the half-way mark of achievement, the miniature International Convention Assembly learned. Competition among Disciple agencies is decreasing and a "spirit of common cause" is growing. While some goals have been attained, others remain to challenge concerned Christians. The achievements have been grossly inadequate in view of the world's needs. However, if there is no relaxation until needs are met, the next five years will become years of substantial accomplishment.

Services Held for Three Workers

John Chatfield, Congo Builder, Isabelle M. Davis And Edwin Marx Gave Notable Service to U.C.M.S.

FUNERAL services were held recently for an active missionary and two retired missionaries of Disciples of Christ. John R. Chatfield, missionary-builder in Belgian Congo for The United Christian Missionary Society, died on October 26. The retired missionaries are Mrs. Isabelle Marshall Davis, long-time missionary in India, who died on September 20; and Edwin Marx, distinguished missionary to China, who died on October 28.

Services for Mr. Chatfield, who was 58 years old, were held in Lafayette, Alabama. Death occurred following an operation. Mr. Chatfield was living at 1210 Druid Place, N.E., in Atlanta, Georgia, while on furlough from his work in Congo. He is survived by his wife, Mrs. Ena Chatfield.

The Chatfields began twelve years of service to rural churches in Georgia in 1935 after a brief ministry at Flora Heights Christian Church in Louisville, Kentucky. From 1947-50 the Chatfields served the United Society in the Philippines, helping in the reconstruction of chapels and mission buildings. Early in the fall of 1950 they left to spend a year in the United States before going to Belgian Congo.

Mr. and Mrs. Chatfield went to Congo in October, 1951, and returned to the U.S. on July 18 this year on furlough. Mrs. Chatfield did office work and her husband continued his highly important work of building and repairing mission structures.

They Went to India in 1902

Mrs. Isabelle Marshall Davis with her husband, Edwin C. Davis, went to India in 1902 under the Christian Woman's Board of Missions. Most of their service was in the Hamirpur District of the United Provinces where they preached in many villages and strengthened many churches.

The training and experience in business which Mrs. Davis had before she went to India made her a useful member in all the stations where she lived, and she served as treasurer and secretary in these stations. During the time the Davises lived in Kulpahar, she helped in the many activities of the women's and children's home.

In the latter years of their stay in India, the Davises lived in Jabalpur, where Mr. Davis had charge of the Mission Press and the weekly Christian magazine in Hindi. During those years Mrs. Davis helped greatly in the Mission office.

Mr. and Mrs. Davis were retired from active service in India twenty years ago. During the first ten years of their retirement they lived in Edinburg, Virginia. For the past ten years the Davises have been residents of Olds Hall, a home for retired ministers and missionaries in Daytona Beach, Florida. Mr. Davis continues his residence there.

Served in China

Edwin Marx, 69 years old, served in China from 1918-48. He began teaching in Transylvania College in 1949 and was active as an educator until his death. Services for the missionary were held on October 30 at the Christian church in North Pleasureville, Kentucky.

Mr. Marx is survived by his wife, Mrs. Ruth Black Marx. His first wife, Mrs. Nora Marx, died in May, 1950.

Mr. Marx was called to the faculty of Nanking University in 1918. This position, in the department of English language and literature, was held from the time of his arrival until 1922, when he was made administrative secretary and treasurer of the Mission.

When war broke out over central China in 1937, Mr. and Mrs. Marx were at home in Nanking. They moved to Hankow and from there Mr. Marx kept contact with missionaries and Chinese leaders and gave them valuable help, kept the offices of the United Society and the churches in the United States in touch with what was happening, gave help to the Red Cross, and helped evacuate the foreigners from Hankow when that city fell.

Cane Ridge Meeting House Being Covered

The limestone superstructure to cover the historic Cane Ridge Meeting House near Paris, Kentucky, is well under construction, as seen in the recent photo at right. The 18-inch walls are being built of native Cane Ridge limestone and will be faced on both sides. Two alcoves, one at each end of the structure, will provide space for historical items, records and archives. Stone benches will be installed in the alcoves; and the floor around the outside of the old Meeting House, in which Disciple founders preached, will be of flagstones. The doorway will be dedicated to the laymen of the Disciples of Christ who gave the initial boost in launching the Preservation Project, which can be reached at P.O. Box 19 in Paris.

Dots and Records

Religious Literature for the Blind

By G. Q. Le SOURD*

Miss Helen Keller is shown in this photo as she reads the Bible in braille in her home in Easton, Connecticut. Etu, her dog, sits beside her while she reads. —RNS Photo

WHEN Amos was born in Tekoa it made no great impression on the world. Neither was there much excitement in Bethlehem when a babe was born in a manger, except perhaps among a few shepherds and some wise men. Nor, many years later, was it considered very important when a baby was born to the Lincoln family in a tiny cabin in an obscure hamlet in Kentucky. Yet what a difference those births made to the world!

It is not surprising, therefore, that France was not greatly concerned on January 4, 1908, when a baby was born in the family of Simone Rene Braille, the harness-maker of the little town of Coupvray, twenty-three miles east of Paris. Little Louis grew, as most babies do, and by the time he was four years old he was quite at home in his father's harness shop, too much at home perhaps, for by some mischance he struck himself in one eye with an awl. The resulting infection spread to the other eye and in a few days the boy was totally blind.

Entered School in Paris

His father died when Louis was ten, but before the end came he entered Louis in the Paris School for the Blind, which had been founded by Hauy, a poor boy from another French village. It was a good school, for its day, and Louis was a bright pupil. When he finished his training he was made an instructor and stayed on at the school. There he became interested in a system of writing by dots which had been originated by Charles Barbier, an army officer, as a means of sending secret messages. Barbier had later suggested that it might be used by the blind. It was a cumbersome system, however, based on twelve dots, and it was phonetic rather than alphabetic.

Louis Braille reduced the system to a six dot oblong, three points high and two wide. All the letters of the alphabet could be made by varying the arrangements of those dots, and punctuation marks and contractions could also be arranged. That was the birth of braille writing which has meant so much to the blind.

Here in America a somewhat similar system called New York Point was originated and at one time was widely taught. But it was not popular in England, and therefore an interchange of books for the blind between the United States and Britain was not possible. Neither was the system used in other countries, so that a blind person who understood French or German could not read those languages in the dots if he knew only the New York Point. Therefore, it was dropped and braille was standardized for use around the world.

Here in the United States there has always been a keen interest in education for the blind. Many church organizations have assisted it in various ways, but for a long time very little was done to provide religious literature for blind readers. The American Bible Society published the Bible in braille, but its charter forbade it to branch out into other lines of publishing. The result was that if any blind persons wanted a religious magazine or Sunday school lessons, there was nothing available unless he were a Catholic, a Mormon or a Seventh Day Adventist. That was the situation in 1928 when the Home Missions Council and the International Council of Religious Education organized the John Milton Society to provide Protestant Christian literature for the blind.

Had No Funds at First

At first the society had no funds and was able to do very little, but the home mission boards and some boards of Christian education began to make small grants, and interested individuals also contributed. An organization known as the Society for Providing Evangelical Religious Literature for the Blind had attempted at an earlier date to provide literature for the blind, but its funds had been insufficient and it had ceased to publish. However, it had a small income and it turned this over to the newly formed John Milton Society. This made it possible to start publishing the *John Milton Magazine* in 1933. This is a monthly magazine in braille, and it is sent free to any blind person requesting it. Its circulation has grown until now it is the largest of any religious magazine for the blind. Sunday school lessons were originally included in the magazine, but by 1950 it became possible to issue them in a separate braille quarterly, thus providing more adequate treatment for the lessons and allowing more space in the magazine for general articles.

The John Milton Society also publishes the World Day of Prayer programs in braille, books of prayers, a Motto Calendar, a hymnal and a few devotional books.

Magazine for Children

For children there is a splendid braille monthly magazine called *Discovery*. This contains many of the features found in the best children's magazines for those who can read the printed page. Like the adult magazine and the Sunday school lessons, it is sent free to any blind person requesting it.

When "Talking Books" were introduced, a new medium for serving the blind became available. These are long-playing records, each containing so much that an entire book may be provided on a comparatively small number of records. For many years the John Milton Society had been concerned over the plight of those blind persons who cannot read braille, and only one out of four succeeds in mastering the dots. Until "Talking Books" arrived there seemed no way of serving this major portion of the blind. But now there is a quarterly, *John Milton Talking Book Magazine,* which is edited independently of the braille edition and offers some features which no printed page can supply. There is fine church music, for example, and services by great preachers, personally recorded so that each is heard in his own voice. There are also John Milton Recorded Sunday School Lessons, so that many blind Sunday school scholars and teachers are now provided with adequate helps. Like the braille publications, the records are sent free to any blind person.

Voluntary Contributions

All this is made possible by voluntary contributions chiefly from church groups and individuals. The denominational boards, including the Disciples of Christ, make small grants, less than five per cent of the total budget. The balance comes from those who, thankful for their own sight, give generously to enable others through dots or records to share the joy of Christian literature.

*Dr. Le Sourd is assistant secretary of the John Milton Society, 160 Fifth Avenue, New York 10, N.Y.

Honjo Gets a Pastor

By RALPH T. PALMER*

Photos by Richard Dickinson

THE Christian church at Honjo, Japan, has a new minister, and we have begun a new and potentially exciting era of Christian witness and service in this community. After nearly six years of waiting and praying for a new Japanese minister, the few active Christians at Honjo were rewarded recently for their faith and labor by the coming of Ushikaru (John) Abe.

During the first four years after the death of Mr. Tanaka, the former minister, the congregation gradually fell off to only three active Christians, including the former pastor's wife. For long months these persons toiled and prayed but little progress was made. Then when my wife and I completed our work in language school in the fall of 1953, we were asked to come to Honjo for a temporary pastorate until a Japanese man could be found.

Now the minister has come, and those who have worked so hard are ready and willing to race toward greater goals under the able leadership of Mr. Abe.

Mr. Abe was born in Central Manchuria on October 8, 1925. At fourteen he accompanied his mother and sister to Japan where they spent an uneventful three years. During this time John completed the equivalent of high school. At the end of this time his mother and sister returned to Manchuria, but John stayed on in Japan for a year of technical training in the Tokyo Technical School of the Manchuria Telephone and Telegraph Company.

IN 1944 the company sent him to northern Manchuria as a bookkeeper and draftsman. The war was in full swing and the Shinto emperor worship of the Japanese people had no respect for any other beliefs. Christian ministers were known to have been beaten and imprisoned as spies, and Christians everywhere were suspected.

It was not only difficult but potentially dangerous to profess Christianity at that time. Yet, during an oratorical contest young John Abe publicly stated, "I am a Christian. Some persons have said that one cannot be both a Christian and a Japanese. But I tell you a true Christian is also a true Japanese. People have said to me, 'Give up your faith,' but if I give up my faith I cannot live."

IMMEDIATELY he became a suspect. The military police and the Army watched him carefully and kept close tab on all he said after that. To deny the supremacy and divinity of the emperor was next to treason. Just to be a Christian was a form of such denial regardless of one's actions. Mr. Abe was warned, "Give up Christianity and quit going to church." But he continued anyway.

As did most of the factories and companies of that time, the Manchuria Telephone and Telegraph Company set up a "young men's school" for military instruction. An Army officer was sent to the company to train all the employees in marching and in the use of weapons. When this officer learned that Mr. Abe was a professed Christian he took an immediate dislike to him and often tried to humiliate him, but young John was determined to continue to set the best Christian example he could. He professed his faith through hard work and loyalty to his job. It is noteworthy that in the spring of 1945, when the Japanese nation faced its greatest period of anxiety and tension, this young Christian was given special recognition for loyalty and diligence in his work.

One month before the end of the war, Mr. Abe was drafted into the Japanese Army. Here, too, he was the only Christian, and life was made even more difficult because of his stand for Christ. The officers teased and ridiculed him. Standing him up before his fellow men, an officer accused him of disloyalty to his country by saying, "You cannot be both a Christian and a loyal Japanese. Which is greater, Jesus or the emperor?" To answer "Christ" could have been considered treason or at least could have resulted in a beating for insolence, and to answer "the emperor" would have been to deny Christ. So Mr. Abe remained silent.

WHEN Japan surrendered, Russia made prisoners of the members of the Japanese Army in Manchuria. Mr. Abe's battalion was sent to Siberia. It took many days of moving and shuffling to finally settle them in a small farm village called Alexandria. Here they were put to work harvesting potatoes and wheat.

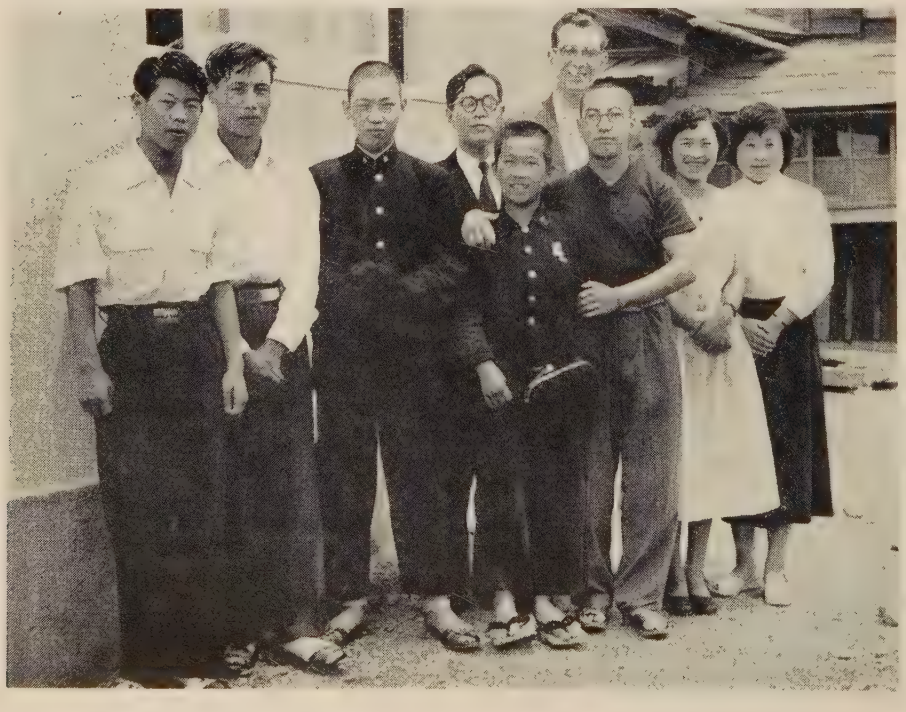
October and November passed. Christmas neared and the weather became bitterly cold. The men were inadequately clothed and overly exposed, and disease and frostbite were taking their toll of the prisoners. Mr. Abe nearly died. Finally, in a Russian hospital he promised God his life if he were spared, and he began to think of returning to Japan some day to prepare for the ministry.

In 1947, after a year of hospitalization, Mr. Abe was moved to another prisoner-of-war camp where only light work was required of him due to his weakened condition. Finally in the fall of 1948 he was repatriated to Japan. His dream of entering ministerial training, however, was not yet to be fulfilled. His brother was still a prisoner in Siberia and his brother's wife and their mother needed support. So he took a job as electrician in a high voltage transformer substation where he worked for the next year.

BY the end of this time Mr. Abe's brother was repatriated and had found a job. He now was able to take over the support of the family, allowing John to enter Biblical Seminary, in which Howard Huff, a missionary of the Disciples of Christ, teaches. This seminary is a night school only, so that the students may use the days for earning their tuition and

*Mr. Palmer and his wife, Mary Maxine, are missionaries in Japan with The United Christian Missionary Society.

Pastor Abe, fourth from left, and Ralph T. Palmer, sixth from left, pose for a picture with young people who were baptized in a recent service at the church in Honjo.



Arrival of Ushikaru Abe Relieves Disciple Missionaries of Some of The Work Involved in Renewing Life in a Small Japanese Church

board. John had several jobs while in school. He first worked as a packer for a printing firm. Then he took a job as a clerk at the National Educational Research Institute of the government and followed this with a better job as librarian for United States servicemen at the Troop Information and Educational Department's Special Service Library. He was graduated from the seminary in March, 1953.

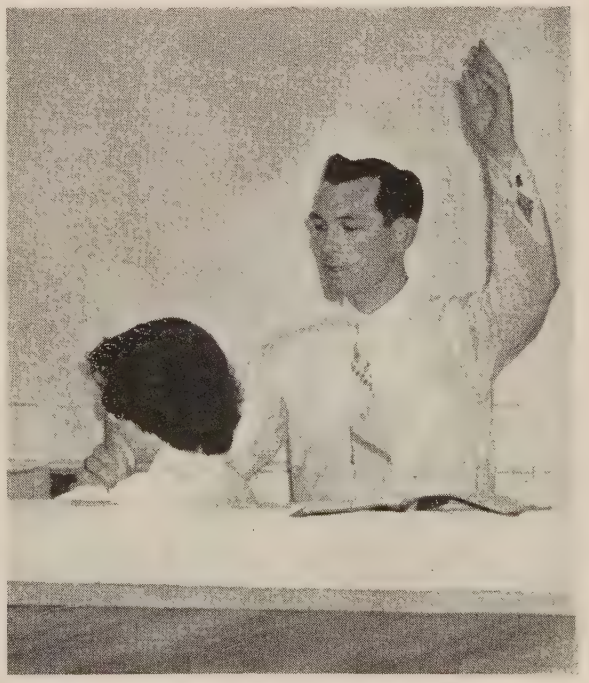
Two months after graduation he was married to Yoshiko Nekafuji and moved to his first pastorate in a tiny mountain village near Hiroshima. The work there was both discouraging and difficult. The former pastor had been unorthodox. The people worshiped both Christ and Buddha, visiting the temples and participating in the temple festivals.

THE salary was less than the amount needed for the bare necessities of life. Mrs. Abe, although frail, was forced to spend almost every waking hour hard at work in the church's daily kindergarten in order to make ends meet. Worse, there was a decided lack of love, understanding and fellowship among the church members. It was an impossible situation. But in spite of all this, Mr. Abe was able to maintain an average attendance of fifteen persons and also to create a class of 40-50 persons seeking to learn more about Christianity with the ultimate goal of becoming Christians.

Mr. and Mrs. Ralph Palmer, shown in photo at the right, lead the singing at a worship service in the church at Honjo.

We are confident that the Honjo church will grow and become a far-reaching evangelistic church under his leadership. We look forward eagerly to our work. If pastor Abe shows the same faithfulness to Christ as in the past and couples this with an intense program of visitation and other forms of personal evangelism; if he displays the same disregard of personal difficulties—such as living in an old and unsatisfactory parsonage and having to walk long distances in cold winds and snow on his daily calling; if he increases the activity of the already active committees in the church, leading them to greater service and a greater evangelistic fervor for Christ, then our confidence will not be in vain. We know he can do it.

In the photos below, Mr. and Mrs. Palmer, Disciple missionaries, are shown as they conduct their regular program in Honjo. At left they are shown conferring with an old member. In the photo at right, Mr. Palmer baptizes a young Japanese girl.



Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THE building program is planned so that all buildings now under construction will face upon a court which will serve as an amphitheater for graduation and other affairs of the college. A terrace will be constructed in front of the new classroom building. A covered walkway will extend from the new administration building to the classroom building.

Religious Emphasis Week was observed Oct. 17-21 with the chosen theme, "Where Is Christianity in a Christian College?" Guest speakers were Miss Anne Queen, secretary of the American Friends Society; James W. Sosebee, pastor of First Christian Church, Atlanta, Ga.; Kermit Traylor, pastor of First Christian Church, Winston-Salem; and Claude Shotts, secretary of the Y.M.C.A. at the University of North Carolina. A communion service climaxed the services of the week. Vere Rogers is adviser to the Student Christian Association which planned the program.

Butler University
Indianapolis, Indiana

The alumni group entertained its teacher members at the annual luncheon on Oct. 27. More than one hundred Butler alumni active in the field of education attended while participating in the 1955 convention of the Indiana State Teachers Association.

The Centennial homecoming celebration was marked by a number of events during the two-day period, Oct. 28-29. The cornerstone was laid for the women's residence hall which is being erected, and a special get-together hour for alumni was held. Butler alumni now teaching high school music were invited to bring their school bands to play in the annual homecoming parade and in special salutes before the football game.

Bethany College
Bethany, West Virginia

The Student Christian Association held a retreat in October. Plans were made for Christian Living Emphasis Week, World Day of Prayer, pre-Easter services, the Church Laboratory Training School, and noon Lenten services.

Fifteen hundred alumni and students attended the annual homecoming. Dr. Gresham preached at Bethany Memorial Church on Sunday morning before a large audience of alumni and parents of students.

Lyle R. True, artist of Wyoming, is heading the Art Department. He has exhibited at the Henry Galleries in Seattle, Wash., and at the Denver Art Museum. At present his works are on display at the RoKo Gallery in New York.

Dr. Osborne Booth, head of the Department of Religion, served on the staff of the School of Instruction sponsored by the Steubenville, Ohio, Council of Protestant Churches during October and November.

Chapman College
Orange, California

Homecoming Day was held Nov. 12. One popular feature was the basketball game between the alumni and the varsity.

The Madrigal Singers, under the direction of James M. McKelvy, sang at the Area Assembly in Bakersfield, Oct. 26-28. This group plans to tour California at Christmas time.

Student enrollment is 290, an increase of twenty-five per cent over a year ago.

New faculty members include Dr. Maurice A. Riseling, psychology; Dr. Horace Ferris, mathematics and psychology; Miss Catherine Welsh, home economics; and Dr. Buel F. Enyeart, director of extension and evening classes.

Christian College
Columbia, Missouri

Enrollment totals 365 students for this 105th school year. One hundred twenty seniors returned to the campus with 215 juniors experiencing their first day away at college. Thirty-one local students from Columbia are included in the total, which represents 20 states and Mexico.

Miss Dorothy Stout from Johnson City, Tenn., is director of publications and teaches English composition for journalism and advanced writing students. Her experience includes work as director of consumer publicity for an advertising agency in Philadelphia, feature writing for a newspaper in Johnson City, Tenn., and seven years as a staff member of *Holland's Magazine,* Dallas, Tex.

Culver-Stockton College
Canton, Missouri

Culver-Stockton will be one of the colleges to benefit by an increase in a foundation established by Oreon E. Scott. Mr. Scott is doubling his foundation, bringing it to $1,000,000. This foundation was established in 1951 for educational, religious, charitable, scientific and literary purposes.

Mrs. Muriel Chattin of Moberly, Mo., returned this fall as house director of Culver Hall, the freshmen and independent girls' dormitory. Mrs. Chattin replaces Mrs. Viola Thurman. Mrs. Chattin was formerly house mother of the Sigma Kappa house. Mrs. R. B. Baize of Laddonia, Mo., replaces Mrs. Helen Grimmer as house mother of Cason Hall.

Joe C. Hootman, head of the department of business administration and economics, was chosen for a six-weeks' fellowship at The Allis-Chalmers Manufacturing Company, Milwaukee, Wis.

Disciples Divinity House
Vanderbilt University
Nashville, Tennessee

Two hundred and two students are enrolled for the 1955-56 session. Thirty-four of these are Disciples, eleven of whom are students new to the seminary.

Dr. Bard Thompson has assumed his duties as associate professor of church history. He comes from four years of teaching at Emory University, Atlanta, Ga. He is a graduate of Union Theological Seminary, New York City.

Dr. Everett Tilson, assistant professor of New Testament, has resumed his duties after a year's study at Yale University.

Charles Cox, a native of Alabama and a graduate of the Yale Divinity School, is the new director of the Disciples Student Fellowship in the University Center.

Christian College of Georgia
Athens, Georgia

Fifteen ministerial students enrolled in September. Nine churches are being served by six of these students.

Dr. T. Hassell Bowen of The College of the Bible, Lexington, Ky., will serve on the staff during the winter and spring quarters as special professor.

Forty-three churches in Georgia contributed $9,687.48 to the current operating fund of the college, June 1, 1954, to Aug. 31, 1955. Another $470 was received from four additional churches after the books for the fiscal year were closed.

The Christian Men's Fellowship of Georgia contributed $1,887 in scholarships from September, 1954, to March, 1955. In September, 1955, alone, the men of Georgia contributed $1,232 in scholarships.

Total individual giving for the year was $723.41.

Drake University
Des Moines, Iowa

A gift of $3,500 was made by the four John Deere plants in Iowa. The Drake gift was a part of a $25,000 grant made to 20 Iowa independent colleges.

Community College is holding 67 evening classes on the campus and 45 classes in 34 Iowa cities. The on-campus classes offer from one to three hours of college credit, with some classes counting toward graduate degrees. Off-campus classes offer three semester hours of credit, each meeting 13 times during the term. The off-campus classes are primarily for teachers.

Dr. A. Dale Miller, assistant professor of religion, reports that half of the students taking his courses are not religion majors but are from various fields of study who wish to learn theology, church history, psychology of religion and churchmanship along with their other college work.

Drury School of Religion
Springfield, Missouri

Drury College is in its 82nd year and the School of Religion, its 46th year, with an enrollment of approximately 700 students. The School of Religion serves these

Northwest Christian College Honors Missionaries

On September 27 at the fall convocation, Northwest Christian College, Eugene, Ore., awarded honorary degrees to Kenneth and Grace Hendricks, Disciples of Christ missionaries to Japan. Dr. Hendricks received the Doctor of Divinity degree, and Mrs. Hendricks the Doctor of Christian Education degree. From left to right, Pres. Ross J. Griffeth, Dr. Victor P. Morris, Prof. Lawrence M. Bixler, Dr. and Mrs. Hendricks.

students by providing courses in religion and philosophy, through chapel services held each week, by counseling, and through the sponsorship of the Religious Life Council and the Timothy Club.

Allen Eikner of the School of Religion faculty returned to the campus this fall after a year's leave of absence during which he completed all residence requirements for the Ph.D. degree at Vanderbilt University.

Kansas Bible Chair
Lawrence, Kansas

Kansas Bible Chair began its 55th year in the midst of unusual expansion both physically and numerically on the campus of the University of Kansas.

The courses in Bible and religion have not quite kept pace with the entire university's growth, but it is expected that by the second semester the number of courses will be in proportion to the general advance. Eight religious bodies now cooperate in the School of Religion, seven having professors during the present semester.

Robert S. Bates, minister to students for Disciples, now has an effective program launched and has been able to reach the more than 500 students from Christian church homes.

Lynchburg College
Lynchburg, Virginia

Dr. William H. McKinney, executive secretary of the Department of Men's Work of the United Society, addressed the student body while he was in the city of Lynchburg for the Area Assembly. He also found time to speak to the students on the subject of the five basic Christian beliefs.

Mrs. Belle Hill and Miss Blanche Latham represented Lynchburg College at a seminar held at Union Theological Seminary in New York City. Twenty-five college professors, scholars in various fields of study, were delegates to this seminar sponsored by the Danforth Foundation.

Christian Life Conference was held Nov. 13-17. Co-chairman were Jane Freer, Lynchburg, and Don McAfee, Roanoke. Guest speaker was Robert Tobias, professor at Butler University School of Religion and a director of the Council on Christian Unity.

New faculty and staff members this year are Dr. S. Miles Bouton, Jr., Mrs. Esther L. Brewer, Dr. T. Moody Campbell, Miss Margaret E. Chafee, H. C. Crafton, Jr., Miss Lois Daniel, Miss Mabel Davidson, John E. MacNab, Paul J. Osborne, Mrs. Doris D. Pryor, Mrs. Charlotte D. Stern, Mrs. Peggy W. Watts, and Mrs. Leonora A. Wikswo.

Midway Junior College
Midway, Kentucky

Robert Lear, Jr., Columbia, Mo., has established the "Ethel B. McMillan Awards" in social science and history in memory of his aunt who was a graduate of Midway in 1900. The awards are $50 a year in cash.

New faculty members this year include Dr. Lilialyce Akers of Frankfort, Ky., chairman of the social science department, and Clifton C. Carpenter, Woodsbend, Ky. Mrs. Ramey Crum of North Pleasureville and Mrs. James Henry of Carlisle are new housemothers.

Resignations this year included Mrs. Mary Sue Havens who had been dean of residence for the past seven years; Miss Emily Peel, teacher of social studies; and Miss Joan Kavanaugh, Spanish and English teacher. Mrs. Havens is associated with the Christian Board of Publication at Missions Building in Indianapolis, Miss Peel is teaching in Denton, Md., and Miss Kavanaugh, in Bartlesville, Okla.

Northwest Christian College
Eugene, Oregon

Dr. Robert S. Hicks of the American Institute of Family Relations conducted a two-day conference dealing with the family in modern society. The conference was conducted as a community service as well as an educational experience for the college students. Prof. L. M. Bixler served as director.

A chorus of 24 voices has been trained by Prof. Maud Woodyard for the purpose of presenting programs in churches within reach of the college.

Dr. George Earle Owen, executive secretary of the department of missionary selection and training of the United Society, spent three days here following the Area Assembly in Spokane. He interviewed a considerable number of students who are looking toward service as foreign missionaries.

For the third time, Charles J. Betts, advisory architect for the Board of Church Extension, will conduct a one-week short course on Church Architecture, Jan. 23-27.

Tougaloo Southern Christian College
Tougaloo, Mississippi

Current enrollment of 300 students has been the largest since 1950. The freshman class numbers 140. Drawn from 16 states and the British West Indies, the student body represents 12 religious denominations and a wide variety of academic interests. There are increased enrollments in the pre-engineering, biology, elementary education, and chemistry major areas. This is significant in view of the institution's intention to remain a liberal arts college.

Five persons have joined the Tougaloo faculty. George A. Owens is the new business manager, coming from Talladoga College where he served as comptroller. Dr. A. A. George, chairman of the Department of Economics, comes from a rich background of experience in teaching and is the author of several articles. Dr. Carlton L. Lee heads the newly instituted Department of Philosophy and Religion and also comes with a rich teaching experience. For six years he served as chaplain of Tuskegee Institute, Tuskegee, Ala.

Miss Tommie M. Anderson, instructor in mathematics, graduated from Tougaloo College in 1953 and later received the M.S. degree from Indiana University. Harold W. Alexander joined the staff of the Department of English as associate professor. He comes directly from Texas Southern University, Houston, Tex., where he taught for five years.

Phillips University
Enid, Oklahoma

The celebration of Founders' Day included dedication of the $400,000 Earl Butts Dormitory for men. A tea for campus visitors, a business meeting of the Phillips Mothers' Association, and the Dads' Day banquet were other features of the day's program.

The fifth annual Northwest Music Workshop, sponsored by the university, was held

(Continued on page ??)

—RNS Photo

Above is the church building at the International Christian University in Tokyo, Japan.

Christmas in Japan

Students and Faculty Members at International Christian University Catch Spirit of Holiday

By MRS. MAURICE E. TROYER*

I WAS glad this past year that it was not my last Christmas at International Christian University in Japan. Although my husband and I are back in the United States on furlough, we must return, for now we are beginning to see some of the fruits of our labors.

Never was the meaning of Christmas so significant to us as last year. Allow me to describe the yuletide as I remember it. There had been many committee meetings. Outside the university church there was a large painting of the nativity scene. The painting was done by two students, and the frame—bordered with evergreen and electrically lighted—was built by the university carpenter.

A group of students and members of the faculty decorated the church very simply and beautifully with pine, poinsettias and red candles which made a contrast against the white walls.

To those who have never experienced the thrill of being charter members of a church in a community where there has been no church, we wish it were possible to convey the feeling of joy and fulfillment that came to us as we entered our church in its first Christmas attire. It was an experience akin to seeing a much loved child dressed in its best clothes for participation in its first Christmas program.

Activities proper started on the morning of December 19 with a message by Emil Brunner. The famed theologian, who recently returned to Switzerland, served two years on the I.C.U. faculty. At that time the church choir made its initial appearance. As the congregation was leaving the service, children from the surrounding community gathered to be costumed for the afternoon program. The students who teach in the I.C.U. Sunday school had anticipated this, so they had brought their lunches.

BY 1:30 P.M. the angels, wise men, shepherds, and Mary and Joseph were in full dress and in their places for the children's worship service. Dr. Masumi Toyotome, the student pastor, told the story of Nathan, the lame boy who was allowed to accompany the three wise men from the east to worship the child in Bethlehem. This was followed by the pageant of the Christmas story according to Luke. Surely wise men themselves could not have carried the gold, frankincense and myrrh with more dignity and pomp than these serious little boys who exuded importance as they laid the book covered with gold paper, the pottery jar and the silver flower bowl at the manger.

The mothers in the audience were proud mothers, just as one might see anywhere. Perhaps there was a slight exception. While they watched intently, they gently rocked back and forth to quiet the babies on their backs. For many it was the first time they had heard the Christmas story. Santa concluded the program. He brought words of good will and cheer, and he asked for messages from the children that he might take to children throughout the world. Our students and faculty gave many hours for the preparation, but who can tell how manyfold the results will be?

ON Wednesday, December 22, the holiday on the campus started at 1:30 P.M. with a program that continued into the evening. Dr. Brunner spoke on the meaning of Christmas. Later there were dramatic presentations. The non-Japanese students presented a Japanese play and the Japanese students very ably played Dickens' *Christmas Carol*. All stayed for *obento* supper (a picnic lunch of rice cakes packed in a small wooden box), and the program closed with the singing of carols.

How can one adequately describe this? It was a mountain-top experience. The students gathered outside the large lounge in University Hall. There was no light except from the tapers in the large candelabra. The glee club was gathered around the piano in the center of the room.

In two's we marched into the lounge singing "O Come, All Ye Faithful," continually drawing toward the center of the room each time we went around, until finally the room was all light and song. How others would have thrilled, as we did, to see the expressions on the students' faces! Surely those strains of "Joy to the World" eventually would be heard around the world. It didn't seem possible that the ceiling would stay in place.

The evening ended with student parties in each of the faculty homes. Cocoa and cookies were served. During this time the glee club went from house to house caroling. All of a sudden they appeared outside our picture window carrying candles and singing the sweetest music one could hear outside of heaven.

BY mutual agreement it was understood that the university church would be open on Christmas Eve. At eleven o'clock, as we walked out our front door, we saw a candlelit procession coming down the country road. It was the Tuesday evening Bible class coming to carol for us. This group is composed of maids, farm boys, students and staff members who meet each week.

We walked through the star-lit night to the church. There was no light in the church, but each person lit a candle in the foyer and as the church filled, the light spread. It was an hour of meditation, and there was another carol. At the end of the hour we filed out, and in the foyer the aggregate light, as it shone over the international group, truly resembled the "Light of the World."

Then we wished one another a Merry Christmas, for—it was now Christmas morning.

*Mrs. Troyer and her husband, vice-president in charge of the educational program and the student personnel at International Christian University, Japan, are on a furlough in the United States. They will return to Japan in March, 1956.

Women and WORLD HIGHWAYS

C.W.F. President Sends Greetings

Dear Friends:

Ever since I was thronged by the many women who wanted to meet their "first president of the World C.W.F." at the close of the women's business session at the time of the World Convention in Toronto last August, I have been conscious of a deep desire to write to each of you. I was so moved by and grateful for all the expressions of love and good wishes, so overwhelmed that you should honor me in this way, that I felt very humble, knowing myself to be so inadequate for such a position of leadership. Nevertheless, I was proud that you should wish to honor the British churches, and especially the British women, in this way through me.

Many of you asked me to find a way of telling you about myself, my background and my family. This I am eager to do because I feel that you will recognize in me just another ordinary woman who is striving to meet the challenge of the opportunities life presents, relying not on any skill or deep mental insight, but trusting that God will guide me and use me as I am. Talking about oneself, especially for a Britisher, can be an embarrassment and it is for this reason I choose to visit with you by letter, for in this way I can feel more intimate and personal.

First Visit to U.S.A.

It was in 1936 that I came to the Kansas City International Convention with my husband, Charles K. Green, as a fraternal delegate from the British churches. In spite of the fact that many people thought we were on our honeymoon (I can't think why), we had already been married four years. Looking back, I can see how that first big trip abroad changed the course of my life. We made many friends and among them were Dr. and Mrs. John P. Sala who were ministering to the University Church in Buffalo, N.Y. We returned from that trip a great deal wiser and more willing to adapt ourselves to other people's ways and more tolerant of them.

The following year our elder son, Nigel, was born, and in 1940 at the time of Dunkirk our other son Jeremy "came to live with us." At this critical hour in the war it seemed the sensible thing to accept the invitation of the John Salas, extended months earlier, to bring the babies over to the States for a time. We landed in Montreal in July, 1940, and spent two months with the Herbert Staintons in Toronto, awaiting final arrangements for a visa.

During the War Years

And so it was that I spent four years in West Point, Virginia, where the Salas then had their ministry. The foundations of two healthy boys were well and truly laid, for now they stand six-feet-two inches and five-feet-ten-and-a-half inches tall respectively. I grew up, too, in many ways and began to do much more public work, speaking at clubs and so on about the British way of life and the war effort being made.

I was able to represent our churches again at the St. Louis and Grand Rapids conventions since it was impossible to send delegates across from Britain. And from that developed the little work I was called to do for The United Christian Missionary Society on behalf of "Income Day Drive," when during several weeks I toured ten states in the eastern section. These years in America I cherish very deeply for the love and affection which were shown us.

My husband remained at home all this time, working as a wholesale food distributor. Whilst he was exempt from active military service, he did much civilian defense work and traveled many hundreds of miles bolstering up the preaching ministry of the churches, which was so depleted during these war days. He has been one of our leaders in national church work for many years; naturally I am proud that he has been honored with the presidency of the 1960 World Convention when it meets in Edinburgh. Maybe it will be at that time when one of my cherished dreams will come true—that many of our American friends will meet us as a complete family. Nigel has just left school after seven years at a Quaker boarding school, the largest co-ed school of the very few we have in Britain. Jeremy has still three years more to do there. And that brings us more or less to date.

World C.W.F. Is Organized

No one who was present at the "birthday" of the World C.W.F. will forget the thrill of joyous expectation as that great crowd of women . . . Christian women . . . from many lands rededicated their lives to the extension of the Kingdom of God. For that is what we did, each one of us; those of us who were there in the flesh and those who were there in spirit backing up their privileged representatives. . . .

"The purpose of the World Christian Women's Fellowship shall be to provide a channel by which all women members of the Churches of Christ (Disciples of Christ) may be joined in fellowship and through which by prayer, study, and service they may make a contribution to the extension of the Kingdom of God."

It was natural that the thrill which warmed our hearts found practical expression in that wonderful, spontaneous offering, a birthday gift to the Fellowship Purse, of over $1,000. Now at last the vision which had been stirring in the minds of women in different parts of the world for the past several years had found form and shape . . . and we wanted to celebrate! ! ! Miss Jessie Trout must have felt amply repaid for all the work and time she had put in to bring about such a response of feeling and inspiration.

But as in all young life, there is still much to do to provide the necessities upon which life depends and by which means the body can develop and grow. We have realized that we cannot be an administrative organization, for we cannot plan programs for each other or otherwise direct responsibilities that women in any country carry. But as we each seek to fulfill our own commitments in our local and national programs of service for our Lord and Master, we shall find strength and vigor in the fellowship of the Spirit which is our privilege through the World C.W.F. The channels through which the Fellowship will be promoted will only gradually emerge as we venture forth together during the next five years. It is almost certain we shall make mistakes, or at least find better ways of growing together as we become more closely identified with each other.

Mrs. Charles K. Green of England is the recently elected first president of the World Christian Women's Fellowship. Mrs. Juliana Banda of Manila is the vice-president.

Our national environments are so different and there is a wide gap in the numerical and financial strength of our varying countries and church communities. But the executive committee will be alive to this and will seek to find ways and means of procedure which will be acceptable to all members of the Fellowship. We have all committed ourselves to think internationally with loving concern the one for the other.

This calls for Christian discipline, for though "by one Spirit are we all baptized into one body," we are still human beings with free wills; we are often weak through failure to claim and use the power of the Spirit; too often we live as under the law of the flesh and sin. We forget that the things we want for ourselves, our family and even for our church, cramp the level of our giving to feed, clothe and nurture the less fortunate members of the world family.

No longer can we as members of the World C.W.F. excuse ourselves with "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister unto thee?" We have pledged ourselves to find fellowship together in prayer, study and service, to identify ourselves with each other and to live as those who have seen the light of Christ's love as portrayed in his sacrifice. May that light so illumine our individual lives that we, too, shall know something of sacrifice that others may live.

With warmest Christian greetings,

Hilda M. Green

Echoes— *from Everywhere*

Aftermath Of a Fire

A FIRE often precipitates physical changes long overdue. In the case of the great conflagration which destroyed the entire market at Banpong, Thailand, this past year, the Disciples of Christ Mission's long-lingering intention to undertake a serious effort in that important place was touched off.

The Nakon Pathom churches first went into action to give immediate help to six families of Christian connection there. A new feeling of mutual need grew up among those families. They expressed hope that they would not be forever without a church.

The rebuilt market and dwellings were of fireproof material and more expensive than former structures. The demand for new housing and the expansion of the market area provided a key to the possible future importance of the place. Mission and field committee began to scout for an appropriate piece of land for future residences in the suburbs, and a store front for evangelism in the downtown area.

Recently an agreement to sell was obtained on a desirable piece of land in an area likely to develop. Purchase of a store front is still being negotiated. With the securing of these properties, our present root in Banpong is set to grow, once competent personnel can be assigned to it, probably beginning next January. In the meantime regular weekly services continue to be held in Banpong by teams from Nakon Pathom under guidance of Pastor and Mrs. Lee of the Chinese church.

—*Thailand Newsletter*

Philippine Women Pioneer in Stewardship

The women of the church in the Philippines are pioneering in giving. When cash is scarce, rice is given. Each time the women prepare a meal, a handful of rice goes into a sack for the church.

Canawagan is one church member who gives her rice each Sunday. It isn't much, but it is given regularly and gratefully for God's work. Recently I was at a meeting of the stewardship committee of the church which Canawagan attends. The budget was being proposed and the matter of the pastor's salary was being discussed. Paying the pastor had always been spasmodic before and was not a part of the budget. How much should they give him?

The committee cautiously proposed $5.00 a year! Canawagan, who had been silent, walked up to the chairman and whispered something in his ear. Then she went home.

I learned later that she was ashamed that the church was going to pay the pastor only $5.00 a year and was staging a walk-out in protest. Only a few weeks after this meeting, the spirit of Canawagan prevailed in her church. By quietly teaching and explaining the way of Christian giving, the church has now pledged to pay their pastor $14.00 a month! The seed of stewardship has taken growth in the lives of church members like Canawagan. It will bear fruit in a strong Filipino church.

—LEONARD J. BRUMMETT

Bangued, Abra, Philippines

Sketches from Congo Meetings

Since there is an extensive road program here in Belgian Congo to complete the road from Coquilhatville to Boende, there are many soldiers from everywhere overseeing the work. There was one soldier from a region several hundred miles south of where I was staying. He had been in school in another mission but had left before becoming a Christian. Both he and his wife wanted to make the Good Confession and receive Christian marriage.

On the next morning there were sixteen buried with their Lord in baptism. We all gathered in the church for prayer services about 5:15 A.M., and then we went down to the stream about a mile away, singing all the way. The candidates lined up across a bridge over the stream and their confessions were taken. The young soldier just beamed and "boomed" as he answered the question, thus making his Good Confession. Verses of hymns were sung as the candidates went down into the water. The sun was just coming up above the horizon as we finished.

The church services were impressive. Just before the communion service the young soldier and his wife were given a Christian blessing on their married life. They were so happy. We partook of the Lord's Supper after the ceremony, which was a fitting climax to the whole ingathering. Just before leaving, the soldier asked if he could have a New Testament and song book in his own language. I wrote to his mission, and now they have been sent to him.

—ROBIN COBBLE

Monieka, Belgian Congo

Hindu Children Learn Christian Ways

From 3:30 to 6 o'clock every afternoon about seventy-five Indian children come to Ashley bungalow in Bilaspur for directed play. The number may reach 125 when colored slides are shown. About one-fourth of the group is made up of Hindu children.

The equipment for this playground has been paid for by personal gift money from friends at home. It consists of four swings, two see-saws, a cement brick slide, deck tennis rings and jumping ropes. The directed play is conducted by four college-age boys who teach the children how to play in a Christian way. Mr. Adams acts as adviser to the boys. The last half-hour is devoted to quiet play, singing, Scripture drills, and story telling.

Projected plans for furthering this project are to add some simple handicrafts once or twice a week to the program. Effort is being made to have more volunteers to help in this program of helping build

Christmas Caroling—Congo Style

—Photo by Donald Baker

Shown in the photo above are carolers singing in Mondombe, Belgian Congo, on Christmas morning, 1954. In the group are children, nurses, teachers, a minister and a missionary. Standing in the rear of the group at the left is Clarence Williams, Disciple missionary. Also in the caroling group is Ntange Timothy, Congolese pastor.

better citizens for India. This is all volunteer work.

—Raymond and Marian Adams
Bilaspur, India

Filipino Ministerial Students Support Themselves

One of the signs of the maturing of the church in the Philippines is the number of students who either partially or totally support themselves while studying for the ministry. Out of thirty-five students from Northern Luzon who are in college studying for the ministry, only three are receiving complete support from The United Christian Missionary Society. Ten or twelve more will receive a small cash grant for their last semester's study. The majority of these students come from homes which can give little or no financial help.

Dagsi, a junior, works nights as a janitor in a school building.

Dencio cuts grass, trims hedges, waters plants, and keeps the community room clean for the missionaries.

Severino's wife teaches school so he can study for the ministry.

David works for his room and board by cooking, washing dishes, and scrubbing floors in the home of a church member.

Kennedy, who learned carpentry in the mission high school at Lamao, works Saturdays as a carpenter.

Cardenas serves as a janitor at the church.

In the eleven years since World War II it has become clear that increased self-support of ministerial students is a self-selecting process. The church, therefore, has the services of those who are as determined to receive a theological education as are their brothers and sisters who work for teachers' certificates, law degrees and nurses' diplomas.

—Wilma and Norwood Tye
Laoag, Ilocos Norte, Philippines

In Memoriam

Mrs. Vera Mary Hobert, Sept. 29, Girard, Kans. Beloved wife of L. R. Hobert, pastor of First Christian Church. She was active in women's work, serving as a district secretary, and a tireless worker in youth work. Kansas churches and friends have established an "Appreciation Memorial Fund."

Mrs. Finnley D. Hubbell, Aug., Richmond, Mo. Faithful and beloved member of Columbia, Mo., church for 30 years, and later at Richmond. William Woods College student in first class. Age 82.

Mrs. Anna Mary Scott, July 30, Long Beach, Calif. Active and beloved member of North Long Beach Church since coming from Ashland, Ill. A class officer, World Call Secretary and a deaconess, she will be greatly missed by church and friends.

Missionary Worship Service

Theme: *The Old Order Changeth*

January

The World Turned Upside Down

Call to Worship: Acts 17:2-7. Jesus calls us to turn our world upside down, in this way bringing it right side up.

Hymn: "Jesus Calls Us, O'er the Tumult" *(Christian Worship: A Hymnal,* 281).

Leader: Jesus calls us to follow him in turning the world right side up by seeking not to condemn but to understand.

Reader: John 8:3-11

Leader: He calls us not to spurn but to recognize human worth.

Reader: Luke 23:39-43

Solo: "Are Ye Able" *(Christian Worship: A Hymnal,* 360) (The words of this hymn may be read. If the hymn is sung, have the soloist hum the chorus. Have this sung without announcement and with the soloist unseen.)

Leader: He calls us not to seek revenge but to love.

Reader: Matt. 5:43-48

Leader: In New Zealand when a Maori chief named Tamati went to kneel at the Communion rail, he discovered that he was beside Panapa, another Maori chief. Panapa had killed and eaten Tamati's father only a few years before.

"This was the first time they had met, and for a moment the old flaming spirit of revenge almost overwhelmed Tamati. He felt his muscles trembling from rage, his face contorted in fury; and he sprang to his feet determined to kill his enemy then and there, when suddenly all power passed straight out of his clinched fists. He opened them and looked at them in surprise. He came to himself, and walked down the long aisle to the door, then out into the church yard. But in a few moments he returned. Very deliberately he knelt next to Panapa. Then sobs shook his whole body.

"Later, the missionary asked him about this coming and going, this weeping. . . . Tamati (explained that he) seemed to hear a voice telling him: 'Hereby shall all men know that ye are my disciples, if ye love one another.' Then he also saw a cross, and a man nailed on it, and he heard unforgettable words: 'Father, forgive them.' "[1]

Tamati knew the time to practice being Christian is right now. "Precisely when it is hardest. Precisely when it is the custom in your generation to kill the man who killed your father. Right now, in the nick of time, to be an effective ferment of goodness. Right now, to be inwardly and desperately drunk with a new idea."[2]

Leader: Let us pause for a moment of silent prayer, seeking for ourselves and for the Christians of the world this ferment. *(Pause)*

Leader: Jesus calls us not to ignore but to care and serve.

Reader: Luke 10:29-37

Leader: "Take a father in the hill country of Indo-China. There, on the slatted floor of his bamboo and palm thatch hut lie his four children. Their bodies burn with fever. As they twist and turn, they cry out in their delirium. The dread typhoid has struck. Soon they will all be dead.

"This man's animist father or any of his father's fathers before him would have said, 'An evil spirit has taken possession of my children.' He would then have consulted the medicine man and in all probability have sacrificed a costly buffalo. But this twentieth-century animist is beginning to know that cures for sickness do not come from animistic ritual but rather by the knowledge and techniques of modern medicine. He knows that had a doctor or a nurse been available to inject into the arms of his children a colorless fluid they would not have become ill. This modern primitive is beginning to overcome superstition and is asking the question, 'Why should my children have to die when disease like this can be prevented? Are we, too, not men?' "[3]

Yes. "The underprivileged may dare to hope, because God cares for them. The revolutions from famine to plenty, from sickness to health, from ignorance to education, from frustration to ambition, from isolation to fellowship—they are possible in this age because God is at work.

"God entrusts a part of these plans to men. He gives us science that can make a multiple approach to the age-old burdens of man. The question is: Will the church be relevant to the hope of an upset world? Will it speak to the needs of the age, as its competitors are trying to do?"[4] *(Pause)*

Leader: Jesus calls us and leads us. Are we following?

Hymn: "God of Grace and God of Glory" *(Christian Worship: A Hymnal,* 378)

Prayer: "Spirit of the Living Christ, come upon us in the glory of thy risen power;

Spirit of the Living Christ, come upon us in all the humility of thy wondrous love;

Spirit of the Living Christ, come upon us that new life may course within our veins, new love bind us together in one family, a new vision of the Kingdom of Love spur us on to serve thee with a fearless passion. For thy sake we ask it. Amen."[5] (A prayer of the Iona community, Scotland)

—Margaret Lawrence

[1] and [2] *Moment by Moment,* Margaret T. Applegarth. Harper & Bros. 1955. New York. Used by permission.
[3] *They Reach for Life,* John E. Skoglund. Copyright, Friendship Press, Inc. Used by permission.
[4] *This Revolutionary Faith,* Floyd Shacklock. Copyright, Friendship Press, Inc. Used by permission.
[5] *When We Pray,* Wilmina Rowland, comp. Copyright, Friendship Press, Inc. Used by permission.

For Adult Mission Study

JANUARY

DEEP is the need for community,
As deep as the need for freedom
Deep is the need for fellowship,
As deep as the need for equality;
Deep is the need for love,
As deep as the need for peace;
Deep, deep is the need for truth,
As deep as the need for bread. . . .

"In Christ is community,
And in Him is our freedom;
In Christ is our fellowship;
In Him all are equal;
Christ is love;
Christ is our peace;
Christ is the truth,
And Christ is the bread!"

—From THE ANSWERS, by Darius Leander Swann. Copyright Friendship Press. Used by permission.

"Rocks That Cause Whirlpools"

The mission of the Christian church in a world torn by conflicting forces is the very large topic which is next on the schedule for mission study in the Christian Women's Fellowship. The program packet prepared for this series is called *To Serve This Present Age.*

Program One, "Rocks That Cause Whirlpools," takes four of the revolutionary forces at work within the world today (the awakening of world people, hunger, the search for security, nationalism) and shows how they can be stumbling blocks in the way of attaining a more abundant life, or steppingstones to a fuller life. It is the function of the church around the world to transform these blocks into steppingstones to a vital faith, and to a fulness of Christian living.

For too many centuries the world has assumed that some peoples hungered for better things than others. The world has assumed that because certain peoples were "backward" they should stay that way. Now the world is recognizing the fact that everywhere people are people, that they have the same longings and needs—for self-respect, for recognition, for a faith that challenges.

From Mrs. James L. Ballinger, recently returned from Europe, comes the story of a pastor who wanted to teach the factory-workers of his city that in Christ they could find the community, the equality, the truth for which they longed.

Pastor Horst Symanowski's church was near the factory, but the men never came to church. Pastor Symanowski got a job in the factory. Working with the men he made friends with them. When they learned that he was a preacher, he invited them to come to his study, since they never came to church. One day a few of the men appeared at his study door. His sermon was on his mind, and Pastor Symanowski discussed the subject with them. As the men left he invited them to church, saying that they had helped him with his sermon. The following Sunday he used some of their ideas, but as none of the men were at church, he made a tape-recording of his sermon and took it to the factory. The men saw that they really had helped him with his sermon.

This was the beginning. The fact that people are awakening to their needs doesn't mean that they know at once where to look for the answer; it is up to the church to lead the way. People must be shown, sometimes, that Christianity has the answer.

Your Christian Women's Fellowship will want to use *The Answers,* by Darius Leander Swann, sometime in the course of studying The Christian Mission in a Revolutionary World. It is Christianity's reply to the challenge of change or revolution in various areas. It could be used as part of the program; or it could be worked into the worship period.

A packet of ten copies for $1.25 is available from the Christian Board of Publication, Saint Louis 3, Missouri.

Nationalism is a stumbling block when it breeds hatred and suspicion toward other peoples. We must learn to think of the world as our nation and of all people as our brothers.

Acquaintance with the music, games, food, literature of other countries is one small step on the road of understanding.

To Build Understanding of Other Peoples

A charming way of creating a "one-world" atmosphere at a luncheon, or during the social period of a Christian Women's Fellowship meeting, is to use recordings of music from other countries.

A Record

Korean Children's Choir—URLP 7125
Urania Records, Inc., New York City 3.

You can probably order this record through your neighborhood record dealer. We found that our neighborhood store already had the record in stock.

A choir of 25 Korean children sings a group of Korean and English folksongs. This record represents a really fine musical achievement.

The choir was organized in 1945 by two young Koreans, volunteer secretaries of the Seoul Y.M.C.A. One is still with them as leader. The choir has given concerts over the Korean National Radio Network. The choir's current tour in the United States is sponsored by the American Korean Foundation.

Sons and daughters of C.W.F. members will love to hear these Korean children singing "Twinkle Twinkle Little Star" in English, and "Old MacDonald Had a Farm" in the Korean language! Wouldn't this be one way of carrying missionary education into your home?

A Book

The Family of Man, created by Edward Steichen for the Museum of Modern Art. $1.00.

As a general rule, we don't "go" for pictorials because we like to read. But this pictorial is different. This is a collection of pictures which tell a story of how man is all one family, activated by the same emotions, the same longings, the same hungers, the same pride in loved ones and one's own muscle. It is a good book for browsing through again and again and is a good choice if you're hunting for a gift that is different.

Theme
The Christian Mission in a Revolutionary World

More About Indian Americans

If you have really learned anything from your study of Indian Americans, you will not be able to forget them entirely when you turn to another theme. Here are some suggestions for keeping interest alive.

A Film

The Indian American. Order from the Audio-Visual Services, U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Indiana. Rental $10.00.

The story of *The Indian American* begins with a difference of opinion between a real estate agent and his son. The son has been away from home and has acquired some new ideas which differ sharply with his father's. Among these is the son's idea that Indians have rights, too.

It is also the story of a young Indian who wants, more than anything else in the world, to own a car, and to "live like a white man" in spite of his grandfather's disapproval.

How the missionary helps to resolve the situation between the white father and his son, between the Indian and his grandson, and between the Indians and the white men in this instance, makes a dramatic story.

Two Books

The Indian's Secret World, Robert Hofsinde. Wm. Morrow & Co. $3.95.

This is a book for sharing with the family. Robert Hofsinde, the author, was taken into the Chippewa tribe, made a blood brother, and named Gray-Wolf. In this book he tells a great many unusual and unexpected things about the Indians, their beliefs and customs, and he tells them in a fascinating way. The book is beautifully illustrated, too.

This book is probably available from your public library.

People of the Blue Water, by Flora Gregg Illiff. Harper & Bros. $3.75.

This is a warm, personal account of the author's years of service teaching in Indian schools. Her duties took her far beyond the schoolroom, and she came to understand some of the problems the Indians have faced in adjusting to the white man's ways.

You may want to have this book in your C.W.F. library.

Youth and Missions

Who? . . . Me?

(Use this skit at a dinner meeting, with place mats on the table to introduce the study theme, "The Christian Mission in a Revolutionary World.")

YOUTH (speaking as to himself): All my life I have heard of riots and rebellions and wars. (Tosses newspaper aside.)

I am satisfied with life pretty much as it is. Why can't other people feel the same way and stay quiet?

(Picks up place mat and looks at it.)

Well, this is saying something about the world. Certain forces seem to be battering the world out of shape. (Reads)

"Demand for Food." Who would tear up the world just because he is hungry? I wouldn't call that polite.

"Demand for Health." Well, let them follow their doctor's orders and stay healthy. Me, I'm almost never ill.

"Demand for Respect." That's a funny thing to be demanding. If people act right, others will naturally respect them. That's what my mother tells me.

"Demand for Education." Now I'm for education. In fact, I think everyone should be compelled to attend school—at least until he finishes high school. Who in the world is trying to keep anyone *out* of school? And even then I can't feature anyone's getting violent about it.

(Sits and studies the mat, looking at appropriate pictures while the voices speak of hunger, etc. He does not look at the speakers.)

Voice 1 (speaking from corner to the left of the youth.) Almost two-thirds of the people of the world are undernourished. Half go to bed hungry at night.

YOUTH: That is bad. Small wonder that they refuse to keep quiet. Two-thirds! I didn't know that! That many hungry people *could* push hard enough for food to get the world out of shape.

(Slight pause. Youth is thinking.)

Voice 2 (From corner adjoining Voice 1): Imagine yourself in a village like this: Women with sunken eyes; children are blinded by trachoma; ten to twenty people living in one room. On the streets are garbage and flies. The water is full of typhoid germs. Half of the babies will die before they are a year old. There is only one doctor for 40,000 people.

YOUTH: Sounds terrible. But haven't these people been hungry and sick for a long time? Why are they just now demanding that something be done?

Voice 2: There is nothing new about misery; but now people have learned that they need not be miserable. The word has got around to poor in all countries that families of the West are generally well fed and healthy.

YOUTH: I think I can understand the demand for health. (Slight pause)

Voice 3 (from a third corner): About half of the human race has secured political freedom in the past ten years. But this does not satisfy. The men of the new nations crave to be respected as the equals of all other men. They are asking the West to call them "Brother."

YOUTH: I suppose I would feel the same way. I can't endure to have anyone look down on me. . . . I want to learn about these people. (Slight pause)

Voice 4 (From corner to the right of youth): In some lands less than one-fourth of the population can read and write. Millions of children find it impossible to attend school because there are not enough schools for all. What does it mean to be unable to read? All the books of all libraries are closed books. The illiterate cannot protect himself in business transactions. Yet half of the people of the world cannot read.

YOUTH: I certainly do not know the world I'm living in. I want to read up on literacy and learn how people are expressing their demand for education and how greater opportunities can be provided for them. (Slight pause)

Let's see now. What has all this got to do with religion? Something I'm sure, but I'm vague.

Voice 1: Jesus considered hunger a matter important to believers. His words and actions express this attitude. Christian missions tackle the problem of hunger by teaching better agricultural methods.

Voice 2: Jesus showed compassion on the sick. Christian missions work for health through hospitals, clinics and dispensaries.

Voice 3: Christians are taught that all men are the children of God and therefore brothers. They walk and work side by side with people of Japan or Africa or India.

Voice 4: Jesus announced that he came into the world so that men might have abundant lives. Christian missionaries are responsible for programs that have taught tens of millions to read.

YOUTH (reads): "—bringing a faith concerned with satisfying the hungers of the world."

Voice 5 (at back of room, directly in front of speaker): It is faith that causes Christians of every nation to go out and serve their brothers, telling them of Christ.

YOUTH: I believe all of that. But what have I to do with feeding and caring for half the people of the world?

Voice 5: Let me tell a story that was told to me: "I once had occasion to talk with one of the shipwrecked survivors of a ship that had recently sunk and he told me that he had been lucky enough to get into a lifeboat in which a number of men had got away; if more had been taken in, the boat would have capsized and sunk. The men in safety on board, armed with jackknives and hatchets, had hacked off the hands of those who, clinging to the sides of the boat, were endeavoring to scramble in out of the sea."*

YOUTH: I know who is in that lifeboat—my country, my church . . . and *I*. We have the things others need, and we have enough to share. Unlike the boat in the story, this one will be safer if all humanity is inside. Our task is to learn just where the groups of strugglers are and how we can best help them to reach the boat. Our faith is too great for one to miss. Along with bread for their bodies, all must be invited to share the Bread of Life.

Lord's Prayer (Ask each to consider each phrase in the light of the needs of the less privileged portion of mankind.)

HYMN: "Break Thou the Bread of Life"

—MARETA SMOOT

*From *The God That Failed,* Richard Crossman, ed. Harper & Brothers. Used by permission.

WORLD CALL NEWS ROOM

Illinois Home Dedicates Unit

A NEW bedside care unit at the Illinois Christian Home, Jacksonville, was dedicated on Sunday, Oct. 30. Special ceremonies were held to mark the formal opening of a modern addition to this home for aged Disciples of Christ. The Home is affiliated with the National Benevolent Association of the Christian Church, with offices in St. Louis, Mo.

The capacity at the Home has been increased from 42 to 110 in recent months. With the new wing the Home can care for 68 bed patients as a maximum, and for the first time those in the Central Area churches who need bedside care are being encouraged to apply for admission. C. H. Owens is the manager of the Home.

Hazel Green

A cornerstone laying service for the Hazel Green Christian Church, Hazel Green, Ky., was held on Sunday, Oct. 9. The meeting began with the morning services in the chapel of Hazel Green Academy, with George Moore of the College of the Bible, Lexington, bringing the message. After a dinner in the home economics room of the Academy, the cornerstone ceremony was held. The former Hazel Green church was destroyed by fire.

Bernard E. O'Donnell, who participated in the 1955 summer work camp at All Peoples Christian Church and the Avalon Community Center, Los Angeles, has begun a year of internship at Hazel Green Academy. He is serving as teacher, religious education director and community worker. Mr. O'Donnell is a graduate of Chapman College and the Disciples Divinity House, University of Chicago.

Former Librarian Moves

Mrs. Ada Mosher, retired librarian of The United Christian Missionary Society, moved from Indianapolis in October to Webster Groves, Mo., to live with her daughter, Mrs. Franklin Smith.

Jarvis College

The fall enrollment at Jarvis College, Hawkins, Tex., was 207, according to a report received by the department of institutional missions of the United Society. Among the students are forty Disciples. Thirteen students are preparing for full-time Christian service.

Evanston Response

The *Response to Evanston* has been published by the Council on Christian Unity and is being distributed through the Christian Board of Publication, P. O. Box 179, Beaumont and Pine Boulevard, St. Louis 3, Mo. Single copies are 35 cents.

This *Response* is the third in a series prepared under the direction of the Council. Others were written after the First Assembly of the World Council of Churches in Amsterdam in 1948, and following the Conference on Faith and Order in Lund, Sweden, in 1952.

The *Response to Evanston* presents the reaction of average Disciples to the Second Assembly of the W.C.C. held in 1954. It is one of a small number of such responses prepared by member bodies of the W.C.C.

Births

A son, Michael James, was born on Oct. 12 to Mr. and Mrs. Stanley Sewell, British Disciples serving in Thailand under the United Society.

A son, Michael Dean, was born on Sept. 9 in Tokyo, Japan, to Mr. and Mrs. Hallam C. Shorrock, Jr., missionaries with the United Society.

Public Relations Manual

A new public relations manual for the local church, *Speak out for Your Church*, has been published by the department of church development and evangelism of the United Society. Mrs. Louise Moseley, director of interpretation for the United Society, is the author.

Missionary Register

ARRIVING FROM THE FIELD:
Mrs. Wilma S. Jaggard will arrive in New York from Bolenge, Belgian Congo, on Dec. 18 for a regular furlough.

DEPARTING FOR THE FIELD:
Miss Elizabeth Hill left New York on Nov. 8 on her way to Kathmandu, Nepal, via Bombay, India, to begin work with the United Christian Mission to Nepal.

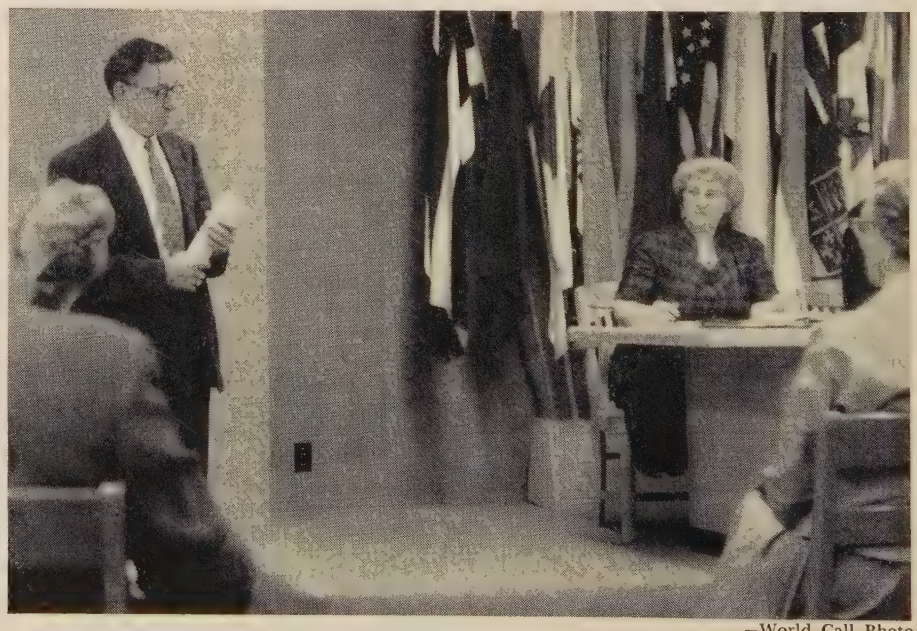
Thailand Worker

Miss Vevina C. Gesite has been sent by the United Church of Christ in the Philippines to work with the Disciples of Christ Mission in Thailand for three years. A nurse, Miss Gesite will be at Sam Yek, where two other Filipinos, Mr. and Mrs. José Estoye, are stationed. The United Church of Christ in the Philippines is a younger church of Asia which has become a missionary-minded church. It has commissioned and is now supporting several missionaries working outside the Philippines.

Mrs. Burnham Dies

Mrs. F. W. Burnham, wife of the first president of the United Society, died on Oct. 26 in Richmond, Va. She had been ill for some time. Services were held on Oct. 29. Dr. Burnham lives at 1842 Monument Ave., Apartment 4, Richmond 20, Va. He was president of the United Society from 1919-1929.

British Disciple Guest at Meeting of Trustees



—World Call Photo

A. W. Scott of London, England, standing at left in the photo above, was one of the guests at the regular September meeting of the board of trustees of The United Christian Missionary Society. Mr. Scott is shown speaking at a session in Missions Building in Indianapolis. Mr. Scott is past president of the Annual Conference of the Churches of Christ (Disciples) in Great Britain and Ireland. Also present at the meeting of the trustees were Mr. and Mrs. W. D. Duncan, Disciples of Glasgow, Scotland.

Book Chat

(*Continued from page* 24)

example of good college preaching.

REINHOLD Niebuhr has been sponsoring a series of books called the Christian Faith Series. The fifth of this series is by Daniel Jenkins, a Congregational minister of London, who spends a period each year teaching theology at the University of Chicago. Dr. Jenkins calls his work *The Strangeness of the Church*. In one way this book is a departure from many current books emphasizing the church. Most of them are from Anglicans and tend to emphasize the importance of church structure and orders. This book by a Congregationalist is refreshing in its scope and emphasis.

The strangeness of the church consists in its capacity for renewal, its survival over the changes of history and time, and in the prophetic nature of its judgments. While the church is in part a creation of man's needs and genius, it is at the same time the instrument of God, an idea nurtured in the long course of Old and New Testament history and central in the apostolic life.

Dr. Jenkins discusses the sacraments, the corporate life of the church, the relations of church and state, and the scandal of disunity. This leads him to a discussion of the future of the church for which he has a tempered optimism. It is a valuable work deserving a wide reading.

Books Mentioned in Book Chat

FOUNDATION OF AMERICAN FREEDOM, by A. Mervin Davies. New York and Nashville. The Abingdon Press. 353 pp. $3.50.

FREEDOM'S HOLY LIGHT, by Merrimon Cuninggim. New York. Harper & Brothers. 192 pp. $2.75.

RELIGION ON THE CAMPUS, by George Hedley. New York. The Macmillan Company. 194 pp. $2.75.

THE STRANGENESS OF THE CHURCH, by Daniel Jenkins. Garden City, New York. Doubleday & Company. 188 pp. $2.95.

THE BOOK OF LIFE. Arranged and edited by Newton Marshall Hall and Irving Francis Ward. John Rudin and Company, Inc., Chicago. $52.75.

This eight-volume arrangement of the Bible was first published in 1923. The fact that in 1954 the set went into its 23rd edition argues for its value as an introduction to the Bible for families with children. The editors state that the aim of the set is "to get the Bible read, to help people to read it and to understand it, to appreciate it and to enjoy it."

The text is taken from the King James Version but is arranged into convenient subdivisions for reading and study. The conventional chapter and verse divisions are omitted, but references as to chapter and verse are provided at the end of each section. The text is accompanied by introductory and explanatory notes, while further comments and study questions are found at the end of each section.

An outstanding feature of the work is the interesting and copious choice of illustrations. The pictures used are of several kinds. A multitude of geographical pictures illustrate the actual life and scenery of the Holy Land. Archeological pictures from museum collections, including pictures from the Metropolitan and British Museums, provide further information as to life in Bible times. There is also a large collection of colored and black and white pictures photographed from Old Masters, which forms a fairly complete history of Christian art through the centuries.

Poems and hymns on Bible subjects are also included in this encyclopedic work. Volume I, entitled *Bible Treasures*, is planned primarily for children and contains material especially interesting to them. The first section consists of very simple stories from the Old and New Testaments which beginning readers can read to themselves. An easy-to-understand history of the Hebrew people is also included, and the whole book forms an excellent introduction to the study of the remaining volumes.

Volume II, *Heroes and Pioneers*, includes in chronological order the story of the Creation, the Patriarchs, the Sojourn in Egypt, the Conquest of Canaan and the period of Judges.

Volume III, *Kings and Captains*, continues the history of the Hebrews with the stories of Saul, David and Solomon and the Kingdoms of Israel and Judah, concluding with an account of the Maccabees.

Volume IV, *Prophets and Statesmen*, contains the wisdom of the great prophets of the Hebrew people.

Volume V, *Bible Poetry*, as the title implies, includes the Psalms, Job, selections from Proverbs and Ecclesiastes, Lamentations and the Song of Solomon.

Volume VI, *Life of the Master*, tells the story of Jesus and the early church.

Volume VII, *Paul, Life and Letters*, follows this great missionary's religious journeys, includes his letters and other early letters of the church and ends with the Book of Revelation.

Volume VIII, *Bible Educator and Index*, contains a multitude of useful suggestions on how to use the Bible in the home and school. Detailed courses on Bible reading for various ages are carefully worked out.

Attractively bound in dark blue and gold, with the text in large print on fine glossy paper, this is a most attractive set and would be a valuable aid to Bible study in every Christian home.

—J. S.

HIGH IS THE WALL, by Ruth Muirhead Berry. Philadelphia. Muhlenberg Press. $3.50.

A novel in which the central figures are a young couple who face the very serious problems involved in an interfaith marriage —Protestant and Catholic—both of whom take their religious life seriously. Love, they discovered, was not enough to do away with the high wall that grew up between them.

ALL OF THE WOMEN OF THE BIBLE, by Edith Deen. New York. Harper & Brothers. $4.95.

A comprehensive book on all of the women, named and unnamed, of the Bible. The author comments, "You can almost trace light and darkness in the Bible by the women themselves." Each major biography is identified by Bible chapter and verse and prefaced by a key passage of Scripture. This volume is the result of a huge response to a series on "Great Women of the Bible" which she ran in her newspaper column.

WHAT IS VITAL IN RELIGION, by Harry Emerson Fosdick. New York. Harper & Bros. $3.00.

As in other books by this master of the pulpit, these sermons impress the reader by their simplicity and clarity of expression

UNIFORM LESSON COMMENTARY

Edited by William M. Horn

One of the finest Bible commentaries available, this one-volume complete resource book is designed for students as well as teachers. It is based on the Revised Standard Version and the International Sunday School Lessons. Illustrated with maps, charts, drawings.

Contains:
BACKGROUND Easing students into the lesson.
COMMENTS The lesson as a whole; and verse by verse treatment.
GIST Perspective of the whole passage.
SIDELIGHTS Interesting related items.
DIGGING DEEPER Probing the subject further.
SOMETHING TO THINK ABOUT Questions for class discussions.
DAILY BIBLE READINGS Preparing for next Sunday's lesson.

320 pages. $2.75

ETHICS OF DECISION

By George W. Forell

A clear, deep look into the Christian life. Is man free to choose the good life? Is he really captain of his soul? Is it instinct, opportunity or history—or Christian faith which helps him make his decisions? Find the answers in this important book. $2.50

FOR TODAY

By D. T. Niles

A new book of daily devotions. FOR TODAY is a helpful series of daily Bible studies for the whole year. Reveals Jesus in the context of the whole Bible and in the historical perspective of man's religious experience. $2.00

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no less than by the depth of their spiritual penetration and their power to move. Fosdick has always known what so many young preachers need to learn: that the best style is the simplest and that the function of words is to make clear rather than to adorn. People listen to Fosdick and read him because they are never in doubt as to what he says or as to his meaning just what he says and because he deals with great themes of a religion that really counts.

—G.W.B.

You Came unto Me, by Russell L. Dicks. Durham, N.C. Religion and Health Press. $1.00.

This revised edition of Dr. Dicks' "Guide-Book in Pastoral Calling" is up to the high standard expected of its author. Ministers and others will profit from its many suggestions such as "Ten Rules for Calling upon the Sick."

What We Owe to Christ, compiled by J. Campbell White, Lebanon, Pa. Sowers Printing Company. Paper, 40 cents.

An unusual compilation of Christian witness from forty or more persons such as John R. Mott, Ralph S. Cushman, Robert E. Speer, Hugh T. Kerr, Henry Drummond and J. C. Penney. Included are moving and illuminating statements which will be found helpful and quotable.

Book of the Month

When the Heart Is Hungry, by Charles L. Allen. New York. Fleming H. Revell Co. $2.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *When the Heart Is Hungry*. This book was chosen for December reading by Edwin G. Michael, minister in Joplin, Missouri.

"The subtitle explains the subject, 'Christ's Parables for Today.' Preachers should not read this book unless they have their sermons prepared before Saturday. But every church school teacher and layman should read it if they are interested in a better and clearer understanding of the parables of Jesus.

"'Earthly stories with heavenly meanings' is the way the author describes the parables of Jesus. He analyzes and applies twenty-two of the parables as spiritual food for the hungry hearts of suffering humanity. By his vivid style Dr. Allen makes the parables come to life in pictures that are 'down-to-earth' so that the reader almost feels he is in Palestine with Jesus as he taught the people about the loving concern of God."

Audio-Visual Suggestions

Indian American, produced by Cathedral Films, is the story of a missionary's work on an Indian reservation. It shows how he not only brings the message of Christ to the Indians but also teaches Christianity to white Americans who seek to exploit their Indian brothers. This film will be of

Above is a scene from the new black-and-white film produced by Cathedral Films and entitled *Indian American*. It tells about Christian work on a reservation.

significant use during the current mission study on Indian Americans. 16mm sound, 40 min., B&W; rental, $10.00.

Church School Administration Audio-Visual Kit is a new set of three filmstrips designed for use by church school superintendents, pastors, directors of Christian education, teachers, educational committees, and all who are interested in the improvement of the church school. Produced interdenominationally through the National Council of Churches of Christ, the set includes two sound filmstrips with 33⅓ rpm record: (1) A Mirror to Myself, which deals with supervision in the church school —14 min., B&W; and (2) Together We Grow, which deals with conducting effective church school workers' conferences—14 min., B&W. Rental each, $2.50; sale, $10.00. The kit also includes one silent filmstrip, Plan—for Christian Education, which shows how to organize a Christian education committee. 78 frames, reading script, B&W; rental, $1.50; sale price, $4.00. Sale price total kit, $21.00.

(Rentals available from Audio-Visual Services, The U.C.M.S., 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri. Purchase administration filmstrips from the Christian Board of Publication.)

Publications Received

Christmas, Vol. 25, by R. E. Haugan. Minneapolis. Augsburg Publishing House. Cloth, $2.50; paper, $1.25.

When the Heart Is Hungry, by Charles L. Allen. New York. Fleming H. Revell Co. $2.00.

It's Worth Your Life, by Erma Ferrairi. New York. Friendship Press. Paper, 50c.

All of the Women of the Bible, by Edith Deen. New York. Harper & Brothers. $4.95.

Freedom's Holy Light, by Merrimon Cuninggim. New York. Harper & Brothers. $2.75.

The Christian Family in Changing East Asia, by Rajah B. Manikam, Irma Highbaugh. New York. International Missionary Council. $1.00.

Arnold's Commentary 1956, by B. L. Olmstead. Winona Lake, Ind. Light and Life Press. $2.00.

Christian Unity and Disciples of Christ, by W. E. Garrison. St. Louis. Bethany Press. $3.00.

The Truth That Makes Men Free, by Thomas P. Ward. New York. Pageant Press, Inc. $2.50.

World Problems of Today, by Cyril Garbett. New York. Morehouse-Gorham Co. $2.75.

Ethics of Decision, by George W. Forell. Philadelphia. Muhlenberg Press. $2.50.

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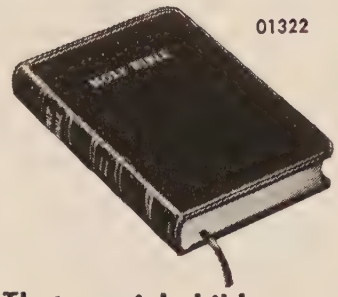

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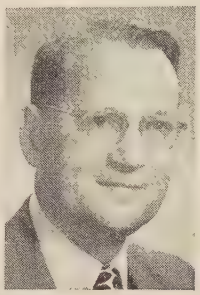

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riage, by Ruth Muirhead Berry. Philadelphia. Muhlenberg Press. $3.50.

WHAT WE OWE TO CHRIST, compiled by J. Campbell White. Lebanon, Pa. Sowers Printing Co. Single, 40c; 3 for $1.00.

OLIVE TREES IN STORM, by Morris S. Lazaron. New York. American Friends of the Middle East, Inc. Cloth, $2.75; paper, $1.25.

THE GIFT OF POWER, by Lewis Joseph Sherrill. New York. The Macmillan Co. $3.00.

YOU CAME UNTO ME, by Russell L. Dicks. Durham, N.C. Religion and Health Press. $1.00.

LUTHER, An Authentic Life Story by Rudolf Thiel. Philadelphia. Muhlenberg Press. $5.00.

The Upper Room at Christmas

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Classroom and Campus

(Continued from page 35)

Oct. 21 in the Fine Arts Building, with Prof. Walter E. Purdy, Houston, Tex., directing. Classroom teachers in the area were invited to attend this free workshop.

Thirty-three students from other lands are enrolled this semester. The Phillips Plan provides tuition for these students by action of the board of trustees. The students on campus provide a fund for room rent for twenty of the students, and sponsors and internationals themselves pay for board, fees, books and incidentals.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion presented F. E. Davison, minister-at-large, Disciples of Christ, South Bend, Ind., in a series of lectures on preaching. Dr. Davison's general topic was "The Sermon, God's Divine Drama," and the various lectures were "The Divine Drama," "Curtain Time," "The Climax," and "Press Reviews."

Dr. Davison was pastor of First Christian Church, South Bend, for 18 years. He has served the Disciples of Christ in various capacities, among them as president of the International Centennial Convention, 1949. He has traveled in Europe and the Near East and is the author of *I Would Do It Again* and *Through the Rear View Mirror.*

Texas Christian University
Fort Worth, Texas

Every division has shown a gain in enrollment this semester with 4.616 students in all divisions, an increase of 544 students over 1954. The 2 to 1 ratio of men over women continues. Thirty-two religious groups are represented.

Palmer Hoyt, famed editor and publisher of the *Denver Post*, delivered the first M. E. Sadler Freedom Lecture on Nov. 11. Mr. Hoyt was at one time publisher of *The Oregonian.* He is also widely known as a writer, lecturer and newspaper leader, and during World War II he was domestic director of the Office of War Information.

A concerted campaign to raise $2,200,000 for badly needed buildings is being launched under the direction of Dr. O. James Sowell. The funds will be used to construct a new School of Business building, to remodel and triple the capacity of Mary Couts Burnett Library, and to modernize the administration building.

Unusual Cards Available

The Committee on World Literacy and Christian Literature has announced the publication of a unique Christmas card called the *Blue Madonna* card. It features the work of Frank Wesley, noted artist of India who tells the Christmas story in the colors and art forms of his own people.

The cards are sold at $10.00 for each one hundred by the Committee, whose offices are at 156 Fifth Avenue, New York 10, New York.

Welfare Conference Makes Citations

Doctor, Teacher, Chaplain, Children's Benefactor And Church Honored by 2,000 Social Work Leaders

FOUR persons and a church were cited for their outstanding contributions in the field of social welfare at the close of the first National Conference on the Churches and Social Welfare, held in Cleveland, Ohio, November 1-4. More than two thousand of the nation's leaders in social welfare attending this conference sponsored by the National Council of Churches paid tribute to a doctor, a teacher, a chaplain, a worker for crippled children and a Los Angeles church.

Dr. Bennett

In the first interdenominational competition in social welfare ever conducted by the nation's churches, Dr. Leonard W. Mayo of New York, executive director of the Association for the Aid of Crippled Children, was cited for outstanding contributions to the social welfare of the nation.

Thomas Honored

Dr. Robert F. Thomas of Sevierville, Tennessee, missionary-doctor who has been termed "the Albert Schweitzer of the Smokies," was recognized for "outstanding achievement in church-related social work."

Similar honors went to Chaplain Russell L. Dicks of Duke University for achievement in the field of church-related homes and hospitals; and to Professor John C. Bennett of New York's Union Theological Seminary for contributions to the social action programs of the churches.

The Church of All Nations in Los Angeles won national recognition for outstanding social welfare in its community.

The recipients were chosen by vote of an electoral college from nominations made by delegates to the conference. The five citations mark the first interdenominational recognition given by the churches on a national scale for distinguished service in social welfare.

Represented Conference

Members of the electoral college, themselves also conference delegates, were representative of the composition of the total conference, in geographic location, type of social welfare work done, and the communions represented. The electoral college made its selections from a total of 41 nominations made most frequently in a mail ballot by the conference delegates.

First of its kind in the history of American Protestantism, the conference brought together representatives of social welfare programs of the National Council's thirty member communions, plus delegates from state and local councils of churches and church women, and five associate groups—the Salvation Army, the Volunteers of America, the Y.M.C.A., the Y.W.C.A. and the American Protestant Hospitals Association.

The winners of the five citations from the National Conference on the Churches and Social Welfare vary widely in background and the type of work for which they have been honored.

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Ecumenical Scholars

119 Students in United States Through World Council Plan

THE Scholarship Committee of the World Council of Churches announces that 124 students from 26 countries completed this past summer their year of scholarship study under the auspices of guest churches offering scholarships in 14 countries. This winter another 119 students from 25 countries are taking up their studies on ecumenical scholarships made available in 12 countries. Among this year's scholarship students about 40 member churches of the World Council are represented as well as seven others.

The scholarship program is a form of interchurch aid which will produce ongoing results. As students of this program, with their broadened knowledge and experience of the faith and life of other churches, begin to exercise leadership in their home churches as pastors, theological teachers, leaders in religious education and youth work, the experience of their year of scholarship study will be useful to their own churches and countries.

Supported by Churches

The program is supported financially by member churches of the World Council. (Disciples of Christ through the Week of Compassion offering.) Two-thirds of the scholarships offered are provided by member churches as "free places" in their theological colleges and seminaries. Tuition, board, room and pocket money are covered. "Free places" are made available to the committee by churches in Canada, France, Germany, Greece, India, Italy, Sweden, Switzerland, Turkey, the United Kingdom and the United States. The 1955-56 group of scholars are studying in Canada (2), France (7), Germany (22), Greece (4), India (2), Italy (1), Norway (1), Sweden (2), Switzerland (6), Turkey (1), United Kingdom (24), United States (36), and at the Graduate School of Ecumenical Studies, Bossey, near Geneva, Switzerland (11).

The scholarship program has become world-wide in its scope. This year all six continents are represented; eight of this year's students come from churches in Asia and Africa. Of the two fellowship holders, one is an Old Testament professor from British Columbia on the West Coast of Canada, while the other is a young pastor from Brazil preparing for seminary teaching. Both are studying in Great Britain.

Main Purposes

The main purposes of the program are to strengthen the life of the churches by broadening and deepening the knowledge and experience of future leaders, and to provide a training that will further the growth of ecumenical consciousness of the churches.

The program is designed to assist churches which lack adequate facilities for exchange and churches which wish to give their students opportunities for training and fellowship in a different confessional and cultural situation. By crossing language barriers new doors are opened in a student's understanding of the theology and religious life of other countries, which are of direct benefits to his home church.

World Neighbors, Inc.

Reports on Progress

WORLD Neighbors, Inc., operates thirteen village training centers in India, Egypt and the Philippines and has helped more than one million destitute people since its formation. These facts were revealed recently by John L. Peters, executive director, in his report at the organization's annual meeting in Oklahoma City.

(World Neighbors helps support Dr. Donald Rice, Disciple missionary, in his Star of Life program in India.)

K. B. Tandan of the Indian Embassy in Washington, D. C., lauded the movement for the help it has given his countrymen. Representative Walter H. Judd of Minnesota, one of the organization's founders, gave the keynote address. Dr. Judd was for thirteen years a missionary doctor in China.

Dr. Peters is credited with having inspired the movement with a sermon he gave in 1951 at St. Luke's Methodist Church in Oklahoma City where he then was ministering.

The organization seeks to aid backward nations by teaching them to help themselves.

Its workers aim at improvements in native agriculture, literacy, hygiene and sanitation, midwifery, child health, nutrition and various crafts.

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—RELIGIOUS NEWS SERVICE

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Watermelon Christmas

Missionaries Describe a Paraguayan Yuletide

By JANICE and LLOYD TATLOCK*

WATERMELON and corn on the cob! This should make persons in the United States think of a hot summer day. In Paraguay, however, we know that the Christmas season is upon us when we see great piles of watermelons along the sides of the roads. But even though the sun scorches with its heat, we keep the traditions of Christmas that set this day apart from all the rest of the year.

In the week before this past Christmas, trees bloomed with lights, and ornaments appeared in the windows of the homes. For the most part the Paraguayans made their *pesebres*—elaborate manger scenes. These were surrounded by boughs of greenery. Some are ornate; others are very simple and humble, reflecting the condition of the home.

United Two Customs

Uniting the two customs, Friendship Mission of Disciples of Christ, in Asuncion, had both a tree and a manger scene in the auditorium. The three-foot-high figures of the holy family, the shepherds and the wise men were cut from plywood and painted by one of the Paraguayan boys who is preparing himself to be a member of the church. Hundreds of people came to the Mission in the evenings to view the softly lighted scene.

Church members and missionaries found themselves caught in a whirl of pre-Christmas festivities. Both of the churches of Disciples of Christ and Friendship Mission gave Christmas pageants which were well presented and attended.

The young people's choir from Peru Avenue Church sang at the Y.M.C.A. Christmas party. The "Y" worker said, "Many of these people who are invited have never heard an evangelical group sing." Afterwards the young people went caroling and had their annual Christmas party in the home of missionary June Smedley, their sponsor.

Carol Sing

There was an old-fashioned English carol sing at Peru Street Church on Thursday evening, and the candle-lighted sanctuary swelled with voices raised in joy and adoration.

On Christmas day the missionaries in Asuncion gathered at the school for turkey dinner. Christmas music was played softly as fans whirred to cool the air. Later gifts were exchanged. It was like a big family Christmas at home.

For the Paraguayans the Day of the Kings, January 6, is as much celebrated as Christmas. On that day the wise men were supposed to have presented their gifts to the Christ child, so in this country it is the day on which gifts are exchanged. The children put their shoes in the windows after having tucked grass in them for the camels. The "wise men" bring the gifts, perhaps because their camels travel better in hot countries than "reindeer" pulling a sleigh!

*Mr. and Mrs. Tatlock are missionaries in Paraguay with The United Christian Missionary Society. This article is taken from *River Plate Reflections*.

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Parsonage Sick Bay

Austrian Pastor Opens His Home to Patients And Receives Help from the World Council

By JOYCE BIDDELL*

VERY often it takes a living incident to bring home a need. One may be aware of the need theoretically; but if God wants something done about it he has to jog one's elbow.

This was what Pastor Georg Harth was thinking as he sat at supper in his pleasant little living room in the parsonage at Wiedweg, Austria. His wife sat opposite him. They were both tired from a full day's work, but it was work they loved and their faces as usual were happy as they talked over the new contacts they had made and places they had visited. They had not been in the parish many months and their heads were full of plans to develop the work.

"There's one thing I'm very much ashamed of," said the pastor, "and I want to put it right as soon as possible—with your permission."

"My permission? Why should you ask my permission?"

"Because it concerns you."

He went on to tell her that one of his flock, a young woman from a remote mountain village, had collapsed in the woods yesterday while on her way to the doctor. It was several hours before she was found; she was then carried into the valley and a bed was found for her in the village public house.

"I'm ashamed to think those poor highlanders lacked the confidence to knock at our door and request help. I feel something ought to be done. I've been aware of the problem for a long time but just too lazy to tackle it."

"Lazy!" said his wife indignantly, "you're doing too much—that's the trouble."

Long Trek to Wiedweg

"Well—cowardly, then. You see, those people up there in the farms and small hamlets are really in a bad way. It's a fearfully long trek down to Wiedweg every time they need a doctor—especially in winter."

"Can't the doctor go to them?"

"He's grossly overworked as it is. No, I've been thinking it over, and the situation cries out for a 'sick bay.'"

"What do you mean by a 'sick bay'?"

"A room in the town where the patients can lodge as long as they need attention."

"That would be splendid, of course. But where can we find such a thing?"

He laughed. "We've got a very nice little spare room, dear."

Just for a second she hesitated. Her lovely room—not furnished yet, but she had such plans for it! And it wouldn't be just the room. Sick people would require care and nursing. How could she spare time? But then what were they here for?—to look after God's family in whatever way they most needed it. If nursing was called for, nursing it would be. She smiled back at him. "Of course. Why ever didn't I think of it myself?"

Great Success

The "Parsonage Sick Bay" was a great success. Their first patient, a Roman Catholic girl, stayed with them a week. Others followed. In each case the patients were accepted as members of the family and the pastor and his wife shared nursing duties between them.

It soon became clear, however, that one spare bedroom was by no means enough; what was needed was a real sickroom, properly equipped. The parish could not pay for one for it was poor and newly established. Again he and his wife talked the problem over. Again they made a willing sacrifice for the sake of their Lord.

This time it affected them more, for it meant giving up the pastor's living room and sharing a single room to eat and cook and work in. It did seem a bit hard at

*Miss Biddell, a graduate of Oxford University and an English teacher, has been attached to the World Council of Churches to do welfare work among the displaced persons in the refugee camps of Austria.

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first; but they soon found they were repaid by the satisfaction they got out of fitting up their sickroom and their pride in it when it was ready.

When friends knew what was being done they sent along gifts to help. First came some old beds which the pastor painted and renovated. Then came linen.

"But what made us really rich," writes the pastor, "was the World Council of Churches' contribution. We are grateful from the depths of our hearts for the new blankets, pillows, medicament box and other most necessary items. We do not forget to tell the sick people where our things came from. At present we have a wooden bathtub, and I intend to spend the rest of the money on modernizing our washing facilities."

Home Missions Division Holds Annual Assembly

THE number one urgency faced by American churches today is that of providing a ministry to the rapidly shifting and new populations, both in the city and the country.

Church leaders, including pastors, church officers and home missions workers throughout the country, agree that the church's first task is to match the swift and tradition-shattering changes in American life by an adequate response to spiritual needs. Home missions workers, particularly, are faced by many problems stemming from this basic pressure.

As they plan for the National Council of Churches' Division of Home Missions' General Assembly in Buck Hill Falls, Pennsylvania, December 11-14, they list among the major groups with special needs which the Protestant churches serve: Indian Americans, pouring from the reservations into city life; two million crop-picking migrants; Puerto Ricans and other Spanish-speaking persons; industrial workers; low-income families, both on the farm and in the city; communities born overnight; Alaskans; and Chinese Americans.

Day-to-day Difficulties

Out in the field, on-the-spot denominational groups grapple with the day-to-day difficulties. The distinctive contribution of the national mission groups under the leadership of the Division of Home Missions, in the view of its chairman, Purd E. Dietz, is to pioneer in developing new opportunities and new ways of doing things.

One of the problems to be emphasized by the churches in the meeting at Buck Hill Falls is that of the future of Indian Americans. The N.C.C. declares that this is a critical question.

In order to lessen the disabilities they face, the Division of Home Missions cooperates with government relocation programs and urges state and local councils of churches and councils of church women to aid relocatees. It provides Christian education in government boarding schools and has just sent a field representative to California to examine acute conditions facing Indians hurrying into the mushrooming slums of Los Angeles.

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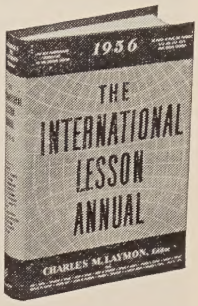

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Dear World Call Reader:

Have you sent us your order for Christmas gift subscriptions? Many have come in and if yours was not among them, better get busy! We want the card announcing your gift delivered before Christmas, so give us time to get it in the mail. Remember, the special $1.50 offer ends December 31.

While you are making plans for Christmas your World Call secretary will be making plans for World Call Week in January. In many churches the World Call banquet is THE Big Event of the year, and we have been receiving requests for program material, place cards, etc., for some time. The period following World Call Week is a big event for me, for then the mail brings reports of all the clever and original ideas which were successfully carried out. Send me an account of World Call Week in your church, won't you?

Of course, World Call Week may be observed at any time, for World Call is a year-round "special event!" When I was in Arkansas this fall they were looking forward to observing it in November as one of the World Call goals set up by the state Christian Women's Fellowship board.

I wish you could have been with me on the Arkansas trip. I went down for the district conventions and they were grand. Believe me, our mode of transportation was *not* via "a slow train." We had to move in a hurry to cover the state. In fact, I did not notice anything slow about Arkansas. On the contrary, I was quite impressed with the way they get things done, and more than a little pleased with the steady increase World Call subscriptions have shown for several months. And then, as though to make the trip complete, mountains and lakes were spread out all over the place. Arkansas is a beautiful state.

Let me pass along an idea from one of the Arkansas churches. A missionary's picture was taken as a "guest" into each home for three or four months. During that time back numbers of World Call were searched for information about the missionary, and then each hostess presented her guest at a World Call banquet. Doesn't that sound interesting?

World Call brings many guests into your home from all areas of Christian thought and action. A gift subscription will introduce your guests to your friends, and your mutual interest in them will strengthen the ties between you. It is our mutual interest in our guests which makes me feel so close to my "dear World Call readers," and makes my wish for a happy, happy Christmas for you a truly personal one.

Sincerely,
Evylin R. Gribble
National World Call Secretary

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	Undesignated and Specific Gifts[1] 1954-55	1955-56	Designated Gifts[2] 1954-55	1955-56
Churches	$194,447.26	$215,209.01	$52,731.98	$59,882.05
Sunday Schools	17,063.20	20,168.29	2,630.45	3,219.66
Christian Women's Fellowships	152,816.89	139,960.56	3,863.61	5,575.39
Guilds	5,346.00	5,980.83	378.00	299.31
Youth Groups	12,331.03	14,180.80	185.00	238.27
Children's Groups	1,852.98	2,662.19	556.46	916.55
Individuals	2,426.20	2,272.75	8,682.90	8,199.77
Love Gifts	———	2,131.21	———	———
Grand Totals	$386,283.56	$402,565.64	$69,028.40	$78,331.00
C.W.F. and Guild Totals	158,162.89	145,941.39	4,241.61	5,874.70

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $16,282.08.

Last Column

Christmas Greeting

I SALUTE you! There is nothing I can give you that you have not; but there is much that, while I cannot give you, you can take. No heaven can come to us unless our hearts find rest in it today. Take Heaven. No peace lies in the future which is not hidden in the present. Take Peace. The gloom of the world is but a shadow; behind it, yet within our reach, is joy. Take Joy. And so at this Christmastime I greet you, with the prayer that for you, now and forever, the day breaks and the shadows flee away.

—Fra Giovanni, 1513

———

Chinese proverb: The man who removes a mountain begins by carrying away small stones.

———

The Power of Prayer

Pastor George Hall was checking up on little Sonny Jones. Asked if he always said his prayers at night, Sonny said "Yes." Asked if he also said them every morning, Sonny replied, "No sir. I ain't scared in the daytime."

—Oren Arnold
Presbyterian Life

———

Several World Call readers have written concerning the publication in the October issue of a poem, "Me and the Lord." World Call indicated that Booker T. Washington was the author of the poem. This information was obtained from a file which is usually reliable. As our readers point out, however, this poem is generally attributed to Paul Lawrence Dunbar, although the authorship is not fully established.

———

Seeing Through God's Eyes

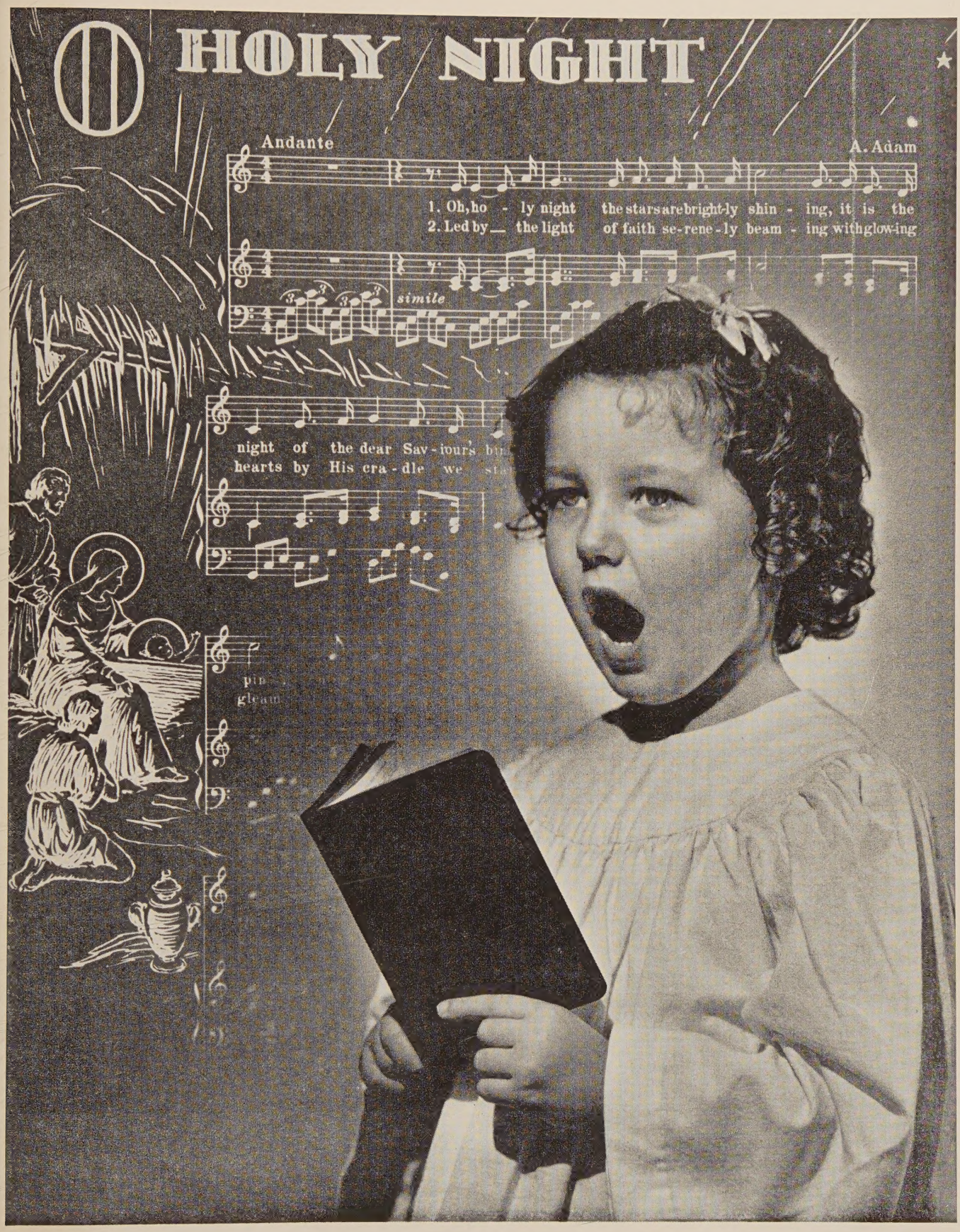
The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After awhile he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which *seemed* to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

—Stella O. Barnett, from
Better Church Bulletins (Revell)



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